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THE PERSIAN MANUAL.

CLARKE.



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THE  
PERSIAN MANUAL,  
A POCKET COMPANION

INTENDED TO  
FACILITATE THE ESSENTIAL ATTAINMENTS OF CONVERSING WITH  
FLUENCY AND COMPOSING WITH ACCURACY, IN THE MOST  
GRACEFUL OF ALL THE LANGUAGES SPOKEN IN  
THE EAST.

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PART I.—A CONCISE GRAMMAR OF THE  
LANGUAGE,

*With Exercises on its more prominent peculiarities, together with  
a Selection of Useful Phrases, Dialogues, and Subjects for  
Translation into Persian.*

PART II.—A VOCABULARY OF USEFUL  
WORDS,

ENGLISH AND PERSIAN.

SHOWING AT THE SAME TIME THE DIFFERENCE OF IDIOM  
BETWEEN THE TWO LANGUAGES.

491.555  
BY  
CAPTAIN H. WILBERFORCE CLARKE,  
*Royal Engineers.*

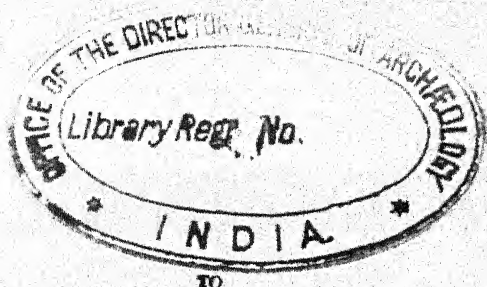
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My Uncle, G. M. C.,

WHO ENCOURAGED ME IN

BOYHOOD, YOUTH, AND MANHOOD,

THIS WORK IS, WITH AFFECTION,

INSCRIBED.

at-  
as



## PREFACE BY THE AUTHOR.

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THIS work is divided into Two Parts :—

Part I. Section 1. The Grammar.

„ 2. Progressive Lessons and Exercises.

„ 3. Miscellaneous Dialogues and Exercises.

Part II. Vocabulary.

2. Sections 2 and 3 of Part I. and the whole of Part II. are entirely original.

The Grammar is, in part, compiled from the Persian Grammars by—

Dr. Lumsden, LL.D., 1810.

Mirza Muḥammad Ibrāhīm Shīrāzī, 1841.

Mr. A. H. Bleeck, 1857.

Dr. D. Forbes, LL.D., 1862.

Its arrangement is entirely new ; much original matter has been introduced ; and the whole rendered as concisely as possible.

The Exercises and Sentences (English to be turned



into Persian) have been taken from Dr. Forbes' Manual of Hindūstānī. It was considered that these exercises and sentences were possibly as good and as well arranged as any others which could be devised, while, by adopting them for this work, the student would have the advantage of being able to compare the Hindūstānī with the Persian idiom. The great success which Dr. Forbes' Manual of Hindūstānī has obtained was a further inducement to adopt the same plan.

3. The aim throughout this work has been to gather under each sentence as many useful idioms, expressions and synonyms as possible. That portion of a sentence which may be represented by other equivalent expressions is enclosed in brackets; and the equivalent expressions—also placed within brackets and separated by semi-colons—are put at the end of the sentence. Thus, on page 126 of the Vocabulary, against the word "robbed," it is to be understood that the expressions "duzd burda;" "dast-burd-i-duzd gardīda;" "ba sirkat rafta;" "duzdīda shuda," may each be substituted for the expression "ba duzdī rafta," in the sentence.

This plan of rendering the sentences will, it is believed, give great aid to the student in mastering the language. He will see at a glance the several



ways in which a sentence may be rendered, will observe the force of words, and will be able to compare idiom with idiom.\*

4. It has been customary to regard Persian as a language easy of attainment; this is far from being the case. A certain degree of proficiency may easily be reached; but to obtain a thorough knowledge of the language is exceedingly difficult, owing to—

(a) The vast number of words (said to be 80,000) in the language;

(b) The ambiguous expressions in which a Persian delights;

(c) The want of translations;†

(d) Want of properly qualified teachers.‡

That there are defects in this work is most readily allowed; yet all that care and labour could do to prevent error has been given to the task. The critic will remember that this is the first attempt ever

\* In his Hindūstānī Manual Dr. Forbes rendered the English sentence in one way only. For Hindūstānī this may be sufficient; but a rich language, such as the Persian, requires more generous handling.

† The only Persian books translated into English are—the Gulistān, the Anwār-i-Subaili, and the Shāh-Nāmāh.

‡ This is a most serious difficulty as regards Persian and Arabic.

made by anyone to bring out a work, systematically arranged, treating of the rendering of English into Persian.

5. At the present time, the only books which *attempt* to treat of the rendering of English sentences into Persian are the following :—

(a) “The Persian Mūnshī,” by Dosā-Biyā,ī Surābjī, a Pārsī.

This book contains 1117 sentences, rendered in Hindūstānī, Sindhī and Persian. The sentences are not arranged alphabetically, nor so as to express the rendering of a certain dominant word; they are simply grouped together under six heads,—Introductory, Mercantile, Medical, Judicial, Military and Miscellaneous.

The work is roughly lithographed on bad Indian paper. The renderings in lithographed oriental character are not easy for a beginner to decipher. But for the arrangement and the way in which it is got up it would be an excellent work. It can be obtained from Messrs. Thacker and Co., of Bombay, for 6½ rupees.

(b) “Modern Persian,” by an Officer of the Haiderabad Contingent, revised by Mīrza Zainul ‘Abadīn Shīrāzī.

This is a small book, printed in Bombay in 1871; it contains 1769 sentences, without any arrangement whatever; the vowel points in the oriental character (which is not transliterated) have all been omitted, making it very difficult for a beginner to pronounce the words. It may be obtained from Messrs. Thacker and Co., of Bombay, for 10 rs.

(c) "The Conversation Manual," by Captain G. Plunkett, R.E.

This is a book, printed in London, containing 670 sentences and a bare list of 1500 words, which are rendered in Hindūstānī, Pushtu and Persian. Roman character only is used. It is a small book and necessarily covers but a small extent of each of the three languages. It may be obtained from Messrs. Richardson and Co., Cornhill, London, for 6 rs.

The three books, briefly described, labour under one defect, which is, that each sentence is rendered in one way only. The student is not afforded the opportunity of contrasting idiom with idiom, word with word; nor of exercising his powers of observation.

The Persian Manual now offered to the public contains:—

In Section 2, Part I.,	555 sentences.
„ 3, Part I.,	333 „
In Vocabulary, Part II.,	1969 „
Total number of sentences,	<u>2857</u>

This number 2857 represents the actual number of English sentences rendered into Persian; but almost every sentence is expressed in several ways. The actual number of Persian sentences probably amounts, *at least*, to  $2857 \times 3 = 8671$ , all *methodically* arranged.

A bald list of words is of little use; the student requires to know how to use them.\* It is hoped that a study of this Manual may save the student much unnecessary drudgery with a native teacher; and that the tables of Persian weights and measures, the digest of regulations regarding examinations in Persian and Arabic, and the lists of Persian and Arabic books may prove useful.

6. I here beg to record the service which I have received, in correcting the proof-sheets of this work, and generally in bringing it out, from—

(a) Maulawī Allāh Bakhsh, who passed twenty-five years of his life in Persia, acted as Arabic interpreter during the Abyssinian campaign, and is now Instructor in Persian in the High School of Karachi in East India.

(b) Shaikh Muḥammad Ṣādik, Ḥājīu-l-ḥaramain, a native of Tahrān, who served me in the Abyssinian campaign, and followed my fortunes at divers seasons in India.†

I mention the names of these men not only because they deserve to be named, but also as a *guae-*

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\* This is especially the case with regard to Arabic words used in Persian.

† “Ḥājīu-l-ḥaramain” is the *title* of a Musulmān who has made a pilgrimage to Makkah and Maḍīna.

*rantee* that the Persian renderings of the sentences are *idiomatic* as well as grammatical.

7. The student's attention is drawn to the excellent manner in which the Work has been got up by the Publishers. I freely acknowledge the great obligation under which I rest for the care and trouble which they have exercised.

H. WILBERFORCE CLARKE,  
CAPTAIN, R.E.

*Karachi. May 1877*



The following Table gives a list of Exercises in this Manual, which will be found rendered in Persian in Forbes' "~~Persian~~ Grammar." The other exercises have been taken from the "Gulistan" and "Arabian Nights' Entertainment."

No. of Exercise in this Manual.	Forbes' Persian Grammar.	
	Page.	No. of Story.
24	1	5
27	3	14
28	8	30
29	6	22
37	12	50
38	6	23
39	11	39
43	12	41
44	13	43
45	10	35
46	11	37
47	14	46
48	10	36
49	17	51
50	25	66
51	26	67
52	19	55



# PERSIAN MANUAL.

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## PART 1.

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### SECTION I.

#### ON THE LETTERS AND PARTS OF SPEECH.

1. The Persian Alphabet consists of thirty-two letters. Of these twenty are common to the Persians and Arabs, eight are peculiar to the Arabs, and four to the Persians.

These thirty-two letters are to be considered as consonants, and are written from right to left; consequently their books and manuscripts begin at what we call the end.

The letters often assume a different form according to their position in the formation of a word. Thus there will be in many cases three distinct forms, namely, the *initial*, the *medial*, the *final*.

In the following Table we have in column 1, the names of the letters in the Persian character; in column 2, the names of the letters in the Roman character; in column 3, the detached forms of the letters; and, in column 4, the corresponding English letters.

## THE PERSI-ARABIC ALPHABET.

1.	2.	3.	4.	5.			6.		
				COMBINED FORM.			EXEMPLIFICATIONS.		
NAME.	DETACHED FORM.	POWER.		Final.	Medial.	Initial.	Final.	Medial.	Initial.
الف <i>alif</i>	ا	a, etc.	ا	ا	ا	ا	وا	جا	بار
بي <i>be</i>	ب	b	ب	ب	ب	ب	باب	شب	صبر
پي <i>pe</i>	پ	p	پ	پ	پ	پ	آپ	چپ	سیر
تي <i>te</i>	ت	t	ت	ت	ت	ت	پوت	دست	ستر
سي <i>se</i>	ث	s	ث	ث	ث	ث	روث	خيث	بشر
جيم <i>jim</i>	ج	j	ج	ج	ج	ج	کاج	کچ	شجر
چي <i>che</i>	چ	ch	چ	چ	چ	چ	کوچ	هیچ	بچه
حي <i>he</i>	ح	h	ح	ح	ح	ح	روح	صح	بحر
خي <i>khe</i>	خ	kh	خ	خ	خ	خ	شاخ	نیخ	نظم
دال <i>dāl</i>	د	d	د	د	د	د	صاد	صد	فدا
ذال <i>zāl</i>	ذ	z	ذ	ذ	ذ	ذ	باد	کاغذ	نذر
ري <i>re</i>	ر	r	ر	ر	ر	ر	مار	مر	مرد
زي <i>ze</i>	ز	z	ز	ز	ز	ز	باز	گز	بزم
زي <i>zhe</i>	ژ	zh	ژ	ژ	ژ	ژ	کاز	پاژ	غزب
سين <i>sīm</i>	س	s	س	س	س	س	باس	بس	فستی
شين <i>shīm</i>	ش	sh	ش	ش	ش	ش	پاش	پش	نشد

1. NAME.	2.	3. DETACHED FORM.	4. POWER.	5. COMBINED FORM.			6. EXEMPLIFICATIONS.			
				Final.	Medial.	Initial.	Final.	Medial.	Initial.	
صاد <i>ṣād</i>		ص	s	ص	ص	ص	ناصر	نص	قصد	صد
ضاد <i>ẓād</i>		ض	z	ض	ض	ض	بعض	بعض	خضر	ضد
طوى <i>ṭo, e</i>		ط	t	ط	ط	ط	خطوط	خط	بطن	طي
ظوى <i>ẓo, e</i>		ظ	ẓ	ظ	ظ	ظ	حفاظ	حفظ	نظر	ظفر
عين <i>'ain</i>		ع	'a, etc.	ع	ع	ع	صناع	صنع	بعد	عسل
غين <i>ghain</i>		غ	gh	غ	غ	غ	باغ	تيغ	بغى	عسل
في <i>fe</i>		ف	f	ف	ف	ف	كاف	كف	سفر	في
قاف <i>kāf</i>		ق	k	ق	ق	ق	باق	بق	سقر	قد
كاف <i>kāf</i>		ك	k	ك	ك	ك	خاك	يك	يكن	كن
گاف <i>gāf</i>		گ	g	گ	گ	گ	راگ	رنگ	جگر	گز
لام <i>lām</i>		ل	l	ل	ل	ل	سال	گل	علم	لب
ميم <i>mīm</i>		م	m	م	م	م	تمام	ستم	چمن	من
نون <i>nūn</i>		ن	n	ن	ن	ن	نون	صن	چند	نم
واو <i>wāw</i>		و	w	و	و	و	رو	بو	بور	وجد
هي <i>he</i>		ه	h	ه	ه	ه	ماه	نه	بها	هنر
يى <i>ye</i>		ي	y, etc.	ي	ي	ي	جاي	بي	چيد	يد

2. It will be observed that ا, د, ذ, ر, ز, و, do not alter in shape, whether *initial*, *medial*, or *final*; neither do they unite with the letter following to the left. The letters ط, ظ, do not alter; but they always unite with the letter following to the left. The eight letters peculiar to Arabic are—ث, ح, ق, ع, ظ, ط, ص, ص. They appear only in words purely, or originally, Arabic. The four letters peculiar to Persian are گ, ژ, چ, پ.

#### PRONUNCIATION OF THE LETTERS.

3. ت *t*. The sound of this letter is softer and more dental than that of the English *t*; it is identical with the Sanskrit ढ.

ث *s* is sounded by the Arabs like *th* in the words *thick*, *thin*; by the Persians as *s* in the words *sick*, *sin*.

چ *ch* has the sound of *ch* in the word *church*.

ح *h* is a strong aspirate like *h* in the word *haul*; it is uttered by compressing the lower muscles of the throat.

خ *kh* has a sound like *ch* in the word *loch*, as pronounced by a Scotchman.

د *d* is more dental than the English *d*.

ذ *z* is sounded by the Arabs like *th* in the words *thy*, *thine*; by the Persians as *z* in *zeal*.

ر *r* is sounded as *r* in the French word *pardon*.

ژ *zh* is pronounced like *j* in the French word *jour* ;  
or as *z* in the word *azure*.

ش *sh* is sounded as in *shun*, *shine*.

ص *s* has a stronger and more hissing sound than  
our *s*.

ض *z* is pronounced by the Arabs as a hard *d* or  
*dt* ; by the Persians as *z*.

ط, ت, and ز *t* in Persian are sounded like *t*, and  
*z*.

غ *gh* is like the letter *r* as pronounced by a  
Scotchman.

ق *k* resembles the letter *c* in *cup*, *calm*.

ك *k* is sounded like *k* in *king*, *kalendar*.

گ *g* is sounded like *g* in *go*, *give* ; never as *g* in  
*gem*, *gentle*.

ل *l* is sounded like *l* in *law*. When *alif* is com-  
bined with it, the two take the form of لا or لا.

ن *n* at the beginning of a word, or syllable, is  
sounded like *n* ; at the end of a word or syllable, if  
preceded by a long vowel, it has a soft nasal sound  
like that of *n* in the French word *garçon*. When  
followed by the labials ب *b*, پ *p*, ف *f*, it assumes  
the sound of *m*, as in the word گنبد, *gumbad*, not  
*gunbad*.

ه *h* is an aspirate like *h* in *heart*, *hand* ; but at  
the end of a word, if preceded by the short vowel

## PRONUNCIATION OF THE LETTERS.

*fathā*), it has no sensible sound, as in دَانَه, *dānā*, grain." In this case, it is called هَائِي مَخْتَفِي *h-mukhtafī*, or *obscure h*.

In a few words, where the *fathā* is a substitute for the long vowel *alif*, the final *h* is fully sounded ;

ش *shah* [for شاه *shāh*] "a king."

م *mah* [for ماه *māh*] "a month."

ر *rah* [for راه *rāh*] "a road."

*h* is sounded in د *dah*, "ten," and all its compounds. It is imperceptible in the words ک *ki* and ه *hi*, with their compounds, whether conjunctions or pronouns. A Persian word ending in the obscure *h* will have the *h* omitted when written in Persian characters ; as نَام *nāma* [not *nāmah*] "a name," or "written communication."

It is difficult to distinguish between the sounds of the letters forming one of the following groups :—

ث س ص ز ض ظ ت ط ع ا ح

The Persians never attempt to pronounce them as the Arabs ; they content themselves by sounding them according to the Persian letters, to which they nearly assimilate.



*Observation—*

5. When *s* and *h*, or *z* and *h*, represent two separate letters following each other, as in <sup>هـ</sup>اسهل *as, hal*, "more or most easy," and <sup>هـ</sup>ازهار *az, hār*, "plants," a comma will be inserted, as shown in the examples.

At the end of Arabic words *h* is often marked with two dots, thus <sup>هـ</sup>ħ, and sounded like *t*. In such words the Persians generally convert the <sup>هـ</sup>ħ into <sup>ت</sup>*t*; sometimes they leave the <sup>هـ</sup>ħ unaltered, and frequently they omit the two dots, in which case the letter becomes imperceptible in sound.

## VOWELS AND ORTHOGRAPHICAL SIGNS.

6. The primitive vowels in Arabic and Persian are three in number.

The *first* is called <sup>فَـ</sup>fatha, and is written thus <sup>ـَ</sup>, over the consonant to which it belongs. It is represented by the letter *a* in *calendar*.

The *second* is called <sup>كَـ</sup>kasra, and is written thus <sup>ـِ</sup>, under the consonant to which it belongs. It is represented by the letter *i* in *sip*, or *fin*. In the Roman character it is represented by *i* unaccented.

The *third* is <sup>ضَـ</sup>zamma, which is written thus <sup>ـُ</sup>, over its consonant. Its sound is like that of *u* in the words *pull*, *push*; or like *oo* in *foot*, *hood*;

sound is never that of *u* in *use*, *perfume*. In the Roman character it is represented by *u* unaccented.

In Persian these three short vowels are called respectively—

زبر *zabar*, “above.”  
 زیر *zer*, “beneath.”  
 پیش *pesh*, “in front.”

7. When a consonant is accompanied by one of the three vowels, *fatha*, *kasra*, or *zamma*, it is said to be متحرک *mutaharrik*, or *moveable*.

In Persian and Arabic, the *first* letter of a word is always accompanied, or *moveable*, by a vowel. Then, in the middle or at the end of a word, a consonant is not accompanied by a vowel, it is said to be ساکن *sākin*, *quiescent*, or *inert*. Thus in the word مردم *mardum*, the م is moveable by *fatha*; the ر is inert, having no vowel; د is moveable by *zamma*, and, finally, the م is inert. The symbol َ, called جزم *jazm*, is placed over a consonant to show that it is inert, as in the example مردم *mar-dum*, “a man.”

In Persian the last letter of a word is generally inert; hence *jazm* is omitted.

THE CONSONANTS ا, و, ع, AND ي.

8. At the beginning of a word or syllable ا (*alif*) depends for its sound on the accompanying vowel.

ع (*'ain*) depends for its sound on the accompanying vowel; its place of utterance is in the lower muscles of the throat, thus:—

عَب 'ab, عِب 'ib, عُب 'ub,

are different in sound from

أَب ab, إِب ib, أُب ub.

و (*wāw*) has the sound of *w* in the words *we*, *went*.

The modern Persians pronounce the *wāw* like *v* in words such as شوم *shavam*, شوي *shavē*.

ي (*yā*) is, in sound, like *y* in the words *you*, *yet*.

## LONG VOWELS OR LETTERS OF PROLONGATION.

9. When ا, inert, is preceded by a letter moveable by *fatha*, the *fatha* and *alif* coalesce and give a lengthened sound, as كَار *kār*, "work;" the sound is like that of *a* in *war*.

*Alif*, inert, is always preceded by *fatha*; hence

*alif*, not beginning a word or syllable, has always a lengthened sound.

10. When و, inert, is preceded by a consonant moveable by *zamma*, the *zamma* and و coalesce and form a sound like *u* in *rule*.

When و,\* inert, is preceded by a consonant, moveable by *fatha*, the *fatha* and و coalesce, and form a sound like *ou* in *sound*.

When و, inert, is preceded by a consonant move-

\* When و is preceded by خ, moveable by *fatha* and followed by *alif*, the sound of و is almost imperceptible, as in the words—

خواب *khwāb*, “sleep,” pronounced *kh.āb*.

خواهم *khwāham*, “I desire,” pronounced *kh.āham*.

In such cases the و will *not* be sounded, and in the Roman character it will be represented by *w*.

When و, preceded by خ, moveable by *fatha*, and sometimes by *zamma*, or *kasra*, is followed by any of the nine letters:— ب, د, ر, ز, س, ش, ن, ة, ي, the و occasionally loses its sound, as in the words:—

خود pronounced *khād*, not *khaud* or *khawad*.

خود pronounced *khūd*, not *khūd*.

خویش pronounced *khesh*, not *khivesh*.

This rule applies only to words purely Persian. In the Roman character, the *w* will in such words be omitted, and the vowel marked with a dot, as *khūd*.

able by *kasra*, no union takes place, and the *y* retains the sound of *w*, as *سوا* (*siwā*).

11. When *ي* (*yā*), inert, is preceded by a consonant moveable by *kasra*, the *kasra* and *yā* unite and form a long vowel, like *i* in the word *machine*.

This sound of *yā*, is called *yā,e m'arūf*, "familiar *yā*." In Persia *yā* has sometimes the sound of *ea* in the word *bear*; this sound is called *yā,e majhūl*, "unknown *yā*," or *yā,e 'ajamē*, i. e. "Persian *yā*."

When *ي* (*yā*), inert, is preceded by a consonant moveable by *fathā*, the *fathā* and *yā* unite and form a diphthong like *ai* in the German word *kaiser*, or as *i* in *wise*.

When *ي* (*yā*), inert, is preceded by a consonant, moveable by *ṣamma*, no union takes place; and the *yā* retains its sound of *y*, as in the word *ميسر* *muyassar*, "obtainable."

## SUMMARY.

12. From what has been said we have:—

Three short vowels, *بَد* *bad*, *بِید* *bid*, *بُود* *bud*;

Three long vowels, *بَاد* *bād*, *بِید* *bīd*, *بُود* *būd*;

Two diphthongs, *باید* *baid*, *بود* *baud*;

Two long vowels peculiarly *majhūl*, "unknown," or *'ajamē*, "Persian," *بیل* *bel*, *روز* *roz*.

## RULES FOR READING.

13. There are very few Persian works, manuscript or printed, in which all the vowels are marked.

The primitive short vowels َ, ِ, ُ, as well as ِ̇ and ِ̈ are almost always omitted. The following remarks may be of service :—

(a) The last letter of every word is inert, hence the mark ِ̇ (*jazm*) is omitted.

(b) The short vowel َ (*fatha*) is of more frequent occurrence than *kasra* or *zamma*; hence, in printing, it is omitted.

(c) The short vowel ِ (*fatha*) should be supplied for every consonant in a word, except the last and those marked with ِ̇, or one of the vowels.

(d) The letters ا, و, ي, are generally inert, when not initial; hence they are not marked with *jazm*.

(e) When و, ي, not initial, are moveable consonants they are marked with their proper vowels.

(f) When و (*wāw*) or ي (*yā*) follow a consonant unmarked by a short vowel, or by *jazm*, they have the *majhūl* or '*ajamā* sound; as—

مور *mor*, "an ant." | شیر *sher*, "a lion."

(g) When و is preceded by a consonant moveable by *zamma*, and *yā* by a consonant moveable by *kasra*, the sound is *m'arūf*, or known; as—

سود *sūd*, "gain." | شیر *shīr*, "milk."



(h) When *wāw* and *yā* follow a consonant marked with *jazm*, they are consonants, and are sounded as و (*w*) and ي (*y*).

(i) When *wāw* and *yā* follow a consonant, moveable by *fatha*, they form diphthongs; as—

قوم *kaum*, “a tribe.” | سير *sair*, “a walk.”

14. Some symbols have still to be noticed. They are:—*madda*, *hamza*, *tanwīn*, *tashdīd*, the definite article of Arabic nouns, and *waṣla*.

(a) مَدَّة (*madda*) [—] signifies extension, and when placed over an *alif* gives it a broad and open sound, almost equivalent to that of *a* in *water*. The *madda* is used to avoid the meeting of two *alifs* at the beginning of a word.

Thus, instead of آب, the Persians write آب *āb*, “water.”

(b) هَمْزَة (*hamza*) [ʔ or ʕ] is used, instead of *alif*, when one syllable of a word ends with a vowel, and [according to our ideas of orthography] the following syllable begins with a vowel; that is, virtually with an *alif*. Thus we have:—

پای *pā,e*, instead of پایی;  
فایده *fā,ida*, instead of فایدۀ.

In Persian the sound of *hamza* is that of *alif*; in Arabic the sound of *hamza* is that of 'aim. Strictly,

*hamza* ought to be used whenever a syllable, beginning with a vowel, is added to a root in the way of inflexion, as:—

دِیدِم *dīdem*, “we saw,” from root, *did*;

بدئی *badī*, “badness,” from root, *bad*.

This rule is seldom observed.

Practically, *hamza* in the middle of a word is equivalent to our hyphen in such words as *re-open*.

At the end of words, terminating in the imperceptible *z*, *hamza* has the sound of *e*.

In the Roman character, *hamza* will be represented by a comma between the vowels, as in فَايِدَا *fā,ida*.

(c) تَنْوِين (tanwīn) [ـِ, ـَ, ـُ] signifies the using of the letter ن. It is formed by doubling the vowel point of the last letter of a word. The vowel is then pronounced as though it terminated in ن. In the Roman character it will be represented by *n*. In Arabic, *tanwīn* serves to mark the inflexion of nouns; thus the symbol:—

ـِ (double <i>zamma</i> ) marks the nominative	} sing. & plural.
ـَ (double <i>kasra</i> ) marks the genitive	
ـُ (double <i>fatha</i> ) marks the accusative	

In Persian only the ـُ (double *fatha*) (accusative form) is used, and that adverbially; as—

تَحْمِينًا *takhmēnan*, "by valuation."

اتِّفَاقًا *ittifākan*, "by chance."

The symbol ۞ (*double fatha*) requires *alif*, which, however, does *not* prolong the sound of the last syllable.

The | is *not* required when the word ends with ۞ (*hamza*) or ۞, as:—

شَيْءٌ *shai-an*, "willingly,"

حِكْمَةً *hikmatan* "skilfully ;"

nor when the word ends with *yā*, surmounted by *alif* [in which case *alif* only is pronounced]; as,

هَوًى *hawa-an*, "lovingly."

Without *tanwīn* the *alif* is sounded like the *alif* of prolongation, as:—

تَعَالَى *ta'ālā* "God."

عُقْبَى *'ukbā*, "end," "futuraity."

In the Roman character this symbol will be represented by *a* or *ā*.

(d) تَشْدِيد (tashdīd) [۞], or "corroboration," doubles the letter over which it is placed; as—

خُرَّم *khurram*, "joyful;" مُحَمَّد *Muhammad*.

(e) ال; this Article is used only before Arabic

Nouns. If the Noun begins with any of the fourteen letters ن ل ظ ط ص ش س ز ر ذ ث ت the ل of the Article assumes the sound of the initial letter of the Noun, which is then marked by *tashdīd*; thus—

النُّورُ "the light," is pronounced *an-nūru*.

الشمس "the sun," is pronounced *ash-shams*.

الدِّين "the faith," is pronounced *ad-dīn*.

The ل must *always* be written, though it has lost its own sound.

When the Noun begins with ل the ل of the Article is omitted, and the initial ل of the Noun is marked by *tashdīd*, as:—

الَّيْلَةُ *al-lailatu*, "the night," instead of اللَّيْلَةُ.

(f) وصله (*waṣla*) [ـ], implies conjunction, and is only inscribed over an initial *alif*, in Arabic Nouns, to mark union with the preceding vowel; as—

وصو امير المؤمنين *amīru-l-mūminīn*, "Commander of the Faithful."

صَلَحُ الدِّين *Ṣalāhu-d-dīn*, "Saladīn, or Peace of Religion."

## SUBSTANTIVES, ADJECTIVES, AND PRONOUNS.

### 15. The Grammarians of Arabia and Persia

reckon three parts of speech: the Noun, *ism*; the Verb, *fi'l*; and the Particle, *harf*.

The Noun includes substantives, adjectives, pronouns, and participles.

The Verb agrees in its nature with ours.

The Particle includes adverbs, prepositions, conjunctions, and interjections.

## GENDER.

16. Males\* are masculine, females are feminine, and all other words are of no gender.

\* Animals have different names to express the male or female; thus—

مرد *mard*, "a man."

پسر *pisar*, "a son."

خروس *khurūs*, "a cock."

غوج *ghūch*, "a ram."

زن *zan*, "a woman."

دختر *dukhtar*, "a daughter."

ماکیان *mākiyān*, "a hen."

میش *mesh*, "an ewe."

Animals have sometimes *نر (nār)*, "male," and *ماده (māda)*, "female," affixed or prefixed to them, as:—

شیرنر *sher-i-nar*, "a lion."

شیرماده *sher-i-māda*, "a lioness."

گاؤنر *gāw-i-nar* } a bull.

نرگاؤ *nar-gāw*

ماده گاؤ *māda gāw*, "a cow."

Arabic Nouns frequently form the feminine by adding the imperceptible *s (h)*, as:—

ملك *malik*, "a king."

ملکه *malika*, "a queen."

## FORMATION OF THE PLURAL.

17. Nouns denoting rational beings form the plural by adding ان (*ān*) to the singular, thus:—

پدر *padar*, “a father,” plur. پدران *padarān*.  
 مادر *mādar*, “a mother,” plur. مادران *mādarān*.

Nouns denoting animals usually form the plural by adding *ān*, sometimes *hā*, as:—

اسب *asp*, “a horse,” plur. اسپان *aspān*.  
 „ اسپها *asphā*.  
 مرغ *murgh*, “a bird,” „ مرغان *murghān*.  
 شتر *shatur* } “a camel,” } شتران *shaturān*.  
 اشتر *ushtur* } „ شترها *shaturhā*.

Nouns denoting inanimate objects form the plural by adding *hā* to the singular, and rarely *ān*; as—

قلم *qalam*, “a pen,” plur. قلمها *kalamhā*.  
 گل *gul*, “a flower,” „ گلها *gulhā*.  
 درخت (*dirakht*), “a tree,” { pl. درختها *dirakhtihā*.  
 „ درختان *dirakhtān*.

OBSERVATIONS ON THE AFFIX *ān*.

18. If the noun ends in اَ (*ā*), or اُ (*ū*), or و (*o*), the letter ی is inserted before ان (*ān*) to prevent



the hiatus. Sometimes, though rarely, the letter ی is omitted after و; as—

دانا *dānā*, "a page," plur. دانایان *dānāyān*.

پریرو *parī-rū*, "fairy-faced," plur. پریرویان *parī-rūyān*.

بازو *bāzū*, "the arm," plur. بازووان *bāzūwān*.

In nouns ending in obscure *z* (*h*), the *z* is changed into گ, as:—

فرشته *firishta*, "an angel," plur. فرشتگان *firishtagān*.

بچه *bachcha*, "a child," plur. بچهگان *bachchagān*.

Sometimes the *z* is retained; as—

مرد *murda*, "dead," plur. مردهگان *murdahgān*.

When *z* is preceded by a long vowel the plural is formed in the usual way; as—

پادشاه *pādshāh*, "a king," plur. پادشاهان *pādshāhān*.

#### OBSERVATIONS ON THE AFFIX *hā*.

19. In nouns ending in the obscure *z* (*h*) the *z* disappears; as—

نامه *nāma*, "a letter," plur. نامهها *nāmahā*.

خانه *khāna*, "a house," ,, خانهها *khānahā*.

If the *z* is preceded by a long vowel, the *z* is retained; as—

*z*, *rāh*, “a road,” plur. *rahā*, رها.

### FINAL OBSERVATIONS.

20. Arabic words may have the Persian or the Arabic form of plural; thus—

	<i>Sing.</i>	<i>Persian Pl.</i>	<i>Arabic Pl.</i>
defect . .	عَيْب <i>'aib</i>	عَيْبِهَا <i>'aibhā</i>	عَوَائِب <i>'awā'ib</i> عُيُوب <i>'uyūb</i>
viceroy .	نَائِب <i>nā'ib</i>	نَائِبَان <i>nā'ibān</i>	نَوَائِب <i>nūwāb</i>
a book .	كِتَاب <i>kitāb</i>	كِتَابِهَا <i>kitābhā</i>	كُتُب <i>kutub</i>
a labourer,	عَامِل <i>'āmil</i>	عَامِلَان <i>'āmilān</i>	عَمَلَة <i>'amalat</i>

In imitation of the feminine plural of Arabic nouns, names applicable to females, or to things without life, sometimes form the plural by the affix *آت* (*āt*) or *يات* (*iyāt*); as—

	<i>Sing.</i>	<i>Plur.</i>
a favour . .	<i>nawāzish</i>	<i>nawāzishāt</i>
an anecdote .	<i>nakl</i>	<i>nakliyāt</i>

When the word ends in imperceptible *z* (*h*) the affix becomes *جات* (*jāt*), the letter *z* being omitted;

	Sing.	Plur.
a letter, or written communication	nāma	nāmajāt
" . . . . .	nawishta	nawishtajāt
a fort . . . . .	k'ila	k'ilajāt

These terminations, *āt*, *iyāt*, and *jāt*, are considered vulgar, and are rarely used.

## FORMATION OF THE CASES.

21. There is only one declension of Persian Nouns; it is extremely simple. The cases are formed as follows:—

(a) The Accusative, by adding *ī*, (*rā*) to the nominative (singular or plural); often the *rā* is omitted, and the accusative has then the same form as the nominative.

(b) The Dative, by adding *rā* to the nominative; and sometimes [omitting *rā*] by prefixing *ba*, "to" or "for." The prefix *ba* (*ba*) is chiefly used when an accusative, requiring *rā*, occurs in the sentence.

(c) The Vocative, by prefixing the interjection *ai* (*ai*) to the nominative; and sometimes, in poetry, [omitting *ai*] by adding *alif*, as:—

ای مرد *ai mard*, "O man!"

دوستا *dostā*, "O friend!"

بلبلا *bulbulā*, "O nightingale!"

(d) The Ablative, by prefixing to the nominative (singular or plural) the preposition *از* (*az*).

(e) The Genitive, by the juxtaposition of two substantives; the thing possessed comes first, with its final letter sounded with *kasra*, called *کسره* *kasra, e izāfat*; thus—

پسرِ مَلِكِ *pisar-i-malik*, “the son of the king.”

کتابِ پسرِ مَلِكِ *kitāb-i-pisar-i-malik*, “the book of the king’s son.”

If the governing word ends in *!* or *,* the Persians use (1) *ي* *majhūl* with *hamza*; (2) or *hamza* alone with *kasra*, expressed or understood; as—

جايِ پدر or جاءِ پدر *jā, e padar*, “the place of the father.”

پايِ مرد or پا مرد *pā, e mard*, “the foot of the man.”

رويِ پسر or رو پسر *rū, e pisar*, “the face of the son.”

بويِ گل or بو گل *bū, e gul*, “the scent of the rose.”

In practice, when *ي* *majhūl* is used, *hamza* is suppressed; as *پايِ مرد* *pā, e mard*; *رويِ پسر* *rū, e pisar*.

If the governing word ends with the obscure *!* (*h*), or the long vowel *ي* (*ī* or *e*), the Persians

use the mark  $\text{ـ}$  *hamza* with  $\text{ـ}$  *kasra* expressed or understood; as—

مَرَد خانِه *khāna, e mard*, "the house of the man."

دَرِیَا ماهی *m. hā, e daryā*, "the fish of the sea."

خدا بَندِه *banda, e khudā*, "the servant of God."

Observe that both  $\text{ـ}$  and  $\text{ی}$  are pronounced as *yā, e majhūl*.

## DECLENSION OF NOUNS.

22.

*Kārd*, "a knife."

<i>Sing.</i>	<i>Plur.</i>
Nom. <i>kārd</i> .	<i>kārdhā</i> .
Gen. { $\text{ـ}$ <i>i-kārd</i> . $\text{ی}$ <i>e-kārd</i> . $\text{ه}$ <i>e-kārd</i> .	<i>i-kārdhā</i> .
	<i>e-kārdhā</i> .
	<i>e-kārdhā</i> .
Dat. <i>kārd-rā</i> .	<i>kārdhā-rā</i> .
,, <i>ba kārd</i> .	<i>ba kārdhā</i> .
Acc. <i>kārd-rā</i> .	<i>kārdhā-rā</i> .
,, <i>kārd</i> .	<i>kārdhā</i> .
Voc. <i>ai kārd</i> .	<i>ai kārdhā</i> .
Abl. <i>az kārd</i> .	<i>az kārdhā</i> .

Similarly, every substantive may be declined. The only questions to be satisfied are, whether  $\text{ان}$  (*ān*) or  $\text{ها}$  (*hā*) is to be added for the plural, and

whether  $\bar{}$ ,  $\text{ي}$ , or  $\text{ة}$  is to be used for the genitive. (*Vide* pars. 20 and 21.)

## THE ARTICLE.

23. In Persian there is no Article.

$\text{مرد}$  *mard*, may signify "man," or "the man," according to the context.

A substantive may be made definite by adding *yā*, *e majhūl*, or *yā*, *e waḥdat*, i.e. the *yā* of unity, thus:—

$\text{مردی}$  *marde*, "a certain man."

$\text{زنی}$  *zane*, "a certain woman."

$\text{کتابی}$  *kitābe*, "a certain book."

If the noun ends in  $\text{ة}$  quiescent, the symbol  $\text{ـ}$  (*hamza*) may be added; as—

$\text{بچه}$  *bachcha*, "a child."

$\text{بچه}$  *bachcha*, *e*, "a certain child."

If  $\text{ة}$  be preceded by long *alif*,  $\text{ي}$  (*yā*, *e majhūl*) is retained, as:—

$\text{پادشاد}$  *pādshāh*, "a king."

$\text{پادشاهی}$  *pādshāhe*, "a certain king."

*Observation.*—Since an abstract noun is formed



by adding *yā* with *kasra*, i.e. *yā,e ma'rūf*, to any adjective, or appellative noun, ambiguity may occasionally arise. Thus the difference between—

بادشاهی *bādshāhe*, “a certain king,”

بادشاهی *bādshāhī*, “sovereignty,” or “royal,”

can be distinguished; but it often happens that the mark *kasra* is, through negligence or custom, omitted. In such a case the context alone can indicate the proper meaning.

### ADJECTIVES.

24. Persian adjectives are indeclinable; in construction they follow\* their substantives, to which they are connected by *kasra* (ي *yā,e majhūl*), or *hamza* (أ *hamza*), as:—

مرد نیک *mard-i-nek*, “a good man.”

روى خوب *rū,e klūb*, “a fair face.”

بندۀ خدا *banda,e khudā*, “a servant of God.”

### DEGREES OF COMPARISON.

25. The comparative degree is formed by adding *tar* (تر) to the positive, and the superlative by adding *tarīn* (ترین), as:—

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\* See p. 90.

خوب *klūb*, "fair." | خوبتر *klūbtar*, "fairer."  
 خوبترین *klūbtarīn*, "fairest."\*

Arabic adjectives (if trilateral) form the comparative and superlative degrees by prefixing **l** to the trilateral root, as:—

حَسَن *hasan*, "beautiful."

أَحْسَن *aḥsan*, "more, or most, beautiful."

عَظِيم *azīm*, "great."

أَعْظَم *a'zam*, "more, or most, great."

Generally the Arabic adjectives in Persian form the degrees of comparison in the Persian manner; as—

*fazl*, "excellent."

*afzal-tar*, or *fazl-tar* (Pers.) } "more excel-  
*afzal* (Arabic) } lent."

*fazl-tarīn* (Pers.) } "most excellent."  
*afzal* (Arabic) }

\* *Tar* and *tarīn* may be written with the word or separately; *tarīn* is sometimes contracted to *īn*; as—

بِهٖن *bihīn*, "best," for بَهِتَرِین *bihtarīn*.

*Tar* and *tarīn* are also added to prepositions and adverbs; as—

*bar*, "upon," *bartar*, "higher," *bartarīn*, "highest;"  
*zer*, "below," *zertar*, "lower," *zertarīn*, "lowest."

## PRONOUNS.

26. First Person—*man*, "I."

<i>Singular.</i>		<i>Plural.</i>
Nom.	<i>man.</i>	<i>mā.</i>
Gen.	{ <i>— i-man.</i>	<i>— i-mā.</i>
	{ <i>— e-man.</i>	<i>— e-mā.</i>
	{ <i>— e-man.</i>	<i>— e-mā.</i>
Dat.	<i>marā.</i>	<i>mā-rā.</i>
„	<i>ba man.</i>	<i>ba mā.</i>
Acc.	<i>marā.</i>	<i>mā-rā.</i>
Voc.	(nil.)	(nil.)
Abl.	<i>az man.</i>	<i>az mā.</i>
„	<i>bā mon.</i>	<i>bā mā.</i>
„	<i>bar man.</i>	<i>bar mā.</i>

Second Person—*tū*, "thou."

<i>Singular.</i>		<i>Plural.</i>
Nom.	<i>tū.</i>	<i>shumā.</i>
Gen.	{ <i>— i-tū.</i>	<i>— i-shumā.</i>
	{ <i>— e-tū.</i>	<i>— e-shumā.</i>
	{ <i>— e-tū.</i>	<i>— e-shumā.</i>
Dat.	<i>turā.</i>	<i>shumā-rā.</i>
„	<i>ba tū.</i>	<i>ba shumā.</i>
Acc.	<i>turā.</i>	<i>shumā-rā.</i>
Voc.	<i>ai tū.</i>	<i>ai shumā.</i>
Abl.	<i>az tū.</i>	<i>az shumā.</i>
„	<i>b, tū.</i>	<i>bā shumā.</i>
„	<i>bar tū.</i>	<i>bar shumā.</i>

## Third Person—ا, o, "he."

<i>Singular.</i>	<i>Plural.</i>
Nom. o.	eshūn.
Gen. { $\bar{\text{ـ}}$ i-o.	$\bar{\text{ـ}}$ i-eshūn.
{ ي e-o.	ي e-eshūn.
{ ـ e-o.	ـ e-eshūn.
Dat. o-rū.	eshūn-rū.
„ ba o.	ba eshūn.
Acc. o-rū.	eshūn-rū.
Voc. (nil.)	(nil.)
Abl. az o.	az eshūn.
„ bā o.	bā eshūn.
„ bar o.	bar eshūn.

The third person has, in the singular, the form *وي wai*, and sometimes *اوي o, e*; and, in the plural, *اوشان oshān* and *شان shān*.

When the third person represents a lifeless thing, the demonstratives *آن an*, and *این īn*, with their plurals, *آنها ānlā* and *ایشان īnhā*, are used, as will presently be seen.

27. The possessive pronoun may be rendered by the suffixes—

ام *am*, my; ات *at*, thy; اش *ash*, his.

مان *mān*, our; تان *tān*, your; شان *shān*, their.

When the noun ends in *l* or *u*, long, the *l* of the termination is rejected and *ی* inserted in its place ; as—

پایم *pāyam*, my foot.

مویّت *mūyat*, thy hair.

رویش *rūyash*, his face.

When the noun ends in quiescent *z*, *alif* is retained ; as—

خانۀام *khāna-am*, my house.

خانۀات *khāna-at*, thy house.

خانۀاش *khāna-ash*, his house.

In other cases *alif* is rejected ; as—

پدرم *padaram*, or پدر من *padar-i-man*, my father.

پدرت *padarat*, or پدر تو *padar-i-tū*, thy father.

پدرش *padarash*, or پدر او *padar-i-o*, his father.

پدرمان *padar-i-mān*, or پدر ما *padar-i-mā*, our father.

پدرتان *padar-i-tān*, or پدر شما *padar-i-shumā*, your father.

پدرشان *padar-i-shān*, or پدر ایشان *padar-i-eshān*, their father.

RECIPROCAL PRONOUN, خود, *khud*, "self."

28. *man khudam* or *man khud*, I myself.

*tū khudat* or *tū khud*, thou thyself.

*o khudash* or *o khud*, he himself.

*mā khud-i-mān* or *mā khud*,\* we ourselves.

*shumā khud-i-tān* or *shumā khud*,\* you yourselves.

*eshān khud-i-shān* or *eshān khud*, they themselves.

The reciprocal pronouns are thus used:—

*kitāb-i-khudam*, my own book.

*qalam-i-khudat*, thy own pen.

*asp-i-khudash*, his own horse.

*jāmh ,e khud-i-mān*, our own cups.

*kharān-i-khud-i-tān*, your own asses.

*ṣandūkhā ,e khud-i-shān*, their own boxes.

#### DEMONSTRATIVE PRONOUNS.

29.† این *in*, this (for persons or things).

اینها *inhā*, these (for persons or things).

\* These forms are rarely used.

† When *ba* is placed in close connection with *ān* or *in*, the *madda* of آن and the initial *alif* of این are replaced by د; as—

بدان *badān*, to that. | بدین *badīn*, to this.

After the words *bar*, "on;" *dar*, "in;" *az*, "from;" *chūn*, "like," the initial ا of او, ایشان, این and the *madda*



این *ēnān*, these (for persons only).

آن *ān*, that (for persons or things).

آنها *ānhā*, those (for persons or things).

آنان *ānān*, those (for persons only).

*Examples—*

این مرد *ēn mard*, this man.

این مردان *ēn mardān*, these men.

آن کتاب *ān kitāb*, that book.

آن کتابها *ān kitābhā*, those books.

When این *ēn* is prefixed to a noun, so as to form one word, it is sometimes changed into ام *im*; as—  
*imrūz*, “this day;” *imshab*, “this night;” *imsāl*, “this year.”

INTERROGATIVE PRONOUNS.

30. There are three in number:—

of آن are rejected, when they are closely connected with the preceding word; as—

درو *dar o*, in him.

بریشان *bar eshān*, on them.

ازو *az o*, from him.

چون *chūn o*, like him.

دران *dar ān*, in that.

درین *dar īn*, in this.

Re	<i>ki</i> , who? <i>kirā</i> , whom? to whom? (ap- cable to persons.)	} Sing. or Plural.
28. n	<i>chi</i> , what? <i>chirā</i> , what? to what? why? (applicable to things.)	
tū		
o	<i>kudām</i> , which? out of any number; as—	
mi	<i>kudām shakhs</i> , which person?	
sh	<i>kudām rāh</i> , which road?	
esi		

## INDEFINITE PRONOUNS.

Th

31. These are all indeclinable.

	<i>chand</i> , some.	<i>harchi</i> , whatsoever.
	<i>yaks</i> , one, some one.	<i>har kujā</i> or <i>harjā</i> , wheresoever.
	<i>shakhs</i> , a person.	<i>harkas</i> , everybody.
	<i>kus</i> , some one.	<i>haryak</i> , everyone.
	<i>hech</i> , any.	<i>hardū</i> , both.
	<i>hama</i> , all.	<i>har chiz</i> , whatsoever thing.
29	<i>tane chand</i> , sundry individuals.	<i>har shab</i> , every night.
	<i>har</i> , every, all.	<i>har ruz</i> , every day.
	<i>har ānki</i> or <i>harki</i> , who- soever.	<i>har waqt</i> , whensoever.
	<i>har kudām</i> , whosoever, whichsoever.	<i>bahar hāl</i> , however.

the

3;

## RELATIVE PRONOUNS.

32. There are no Relative Pronouns; the parti-  
cles *ki*, for persons, and *chi*, for things, are

sometimes regarded as relatives. This matter will be considered in the Syntax.

## THE VERB.

33. There is only one conjugation.

All the tenses are formed from the root, or from the infinitive, as will be seen from the following example of the Verb رسیدن *rasīdan*, "to arrive;" root رس *ras*.

### TENSES OF THE ROOT.

#### Aorist.

"I may, or can, arrive."

<i>Singular.</i>	<i>Plural.</i>
1. <i>rasam</i>	<i>rasem.</i>
2. <i>rasī</i>	<i>rased.</i>
3. <i>rasad</i>	<i>rasand.</i>

#### Present Tense.

"I arrive, or am arriving."

1. <i>mī-rasam</i>	<i>mī-rasem,</i>
2. <i>mī-rasī</i>	<i>mī-rased.</i>
3. <i>mī-rasad</i>	<i>mī-rasand.</i>

*Simple Future.*

“ I shall, will, or may arrive.”

*Singular.*

*Plural.*

- |                    |                   |
|--------------------|-------------------|
| 1. <i>bi-rasam</i> | <i>bi-rasem.</i>  |
| 2. <i>bi-rasī</i>  | <i>bi-rased.</i>  |
| 3. <i>bi-rasad</i> | <i>bi-rasand.</i> |

*Imperative.*

“ Let me arrive.”

- |                 |                |
|-----------------|----------------|
| 1. <i>rasam</i> | <i>rasem.</i>  |
| 2. <i>ras</i>   | <i>rased.</i>  |
| 3. <i>rasad</i> | <i>rasand.</i> |

The Noun of Agency is formed by adding *رَاسِدْ* (*anda*) to the root; as—

*rasanda*, “ the arriver.”

The Present Participle is formed by adding *آن*; as *رَاسَانِ*, *rasān*, “ arriving.”

The Causal Verb is formed by adding *ānīdan*, or *āndan*, as:—

*رَاسَانِيدَنْ*, *rasānīdan*, “ to cause to arrive.”

*رَاسَانْدَنْ*, *rasāndan*, “ to cause to arrive.”

## OBSERVATIONS.

34. The Simple Future differs but little from the Aorist.

Native grammarians call that tense the Aorist which is here styled the Simple Future, and they say that when the Aorist (our Simple Future) is used in the subjunctive mood, the particle *bi* is omitted, as:—

*bi-bāsham*, I be.      |      *bāsham*, I may be.

The Simple Future is most often used as follows:—

I promise that I will come,

*w'ada mī-kunam ki biyāyam.*

The second person (singular and plural) of the Imperative has frequently the particle *bi* prefixed; thus—

arrive thou, *bi-ras*      |      arrive ye, *bi-rased*.

When the first letter of the Imperative has *ṣamma* for its vowel, *bi* may become *bu*; as—

do thou, *bu-kun*.

The third person singular of the Imperative may be rendered benedictive by lengthening the vowel *fatha* of its final syllable; as—

let him arrive, *rasad*.

O that he may arrive! *rasād*.

Similarly—

*kunad*, from *kardan*, “to do,” makes *kunād*.

*shavad*, „ *shudan*, “to become,” makes *sharād*.

*dihad*, „ *dādan*, “to give,” makes *dihād*.

*buvad*, „ *būdan*, “to be,” makes *buvād* or *tād*.

*gardānad* „ *gardānīdan*, “to cause to become,” makes *gardānād*.

Except in poetry, and on occasions of particular formality, it is rather pedantic to use this benedictive form. The Aorist is more frequently used.

## TENSES FROM THE INFINITIVE.

35. *Preterite or Indefinite Past.*

"I arrived."

<i>Singular.</i>	<i>Plural.</i>
1. <i>rasīdam</i>	<i>rasīdem.</i>
2. <i>rasīdī</i>	<i>rasīded.</i>
3. <i>rasīd</i>	<i>rasīdand.</i>

*Imperfect.*

"I was arriving."

1. <i>mī-rasīdam</i>	<i>mī-rasīdem.</i>
2. <i>mī-rasīdī</i>	<i>mī-rasīded.</i>
3. <i>mī-rasīd</i>	<i>mī-rasīdand.</i>

*Past Potential or Habitual.*

"I might arrive," "I used to arrive."

1. <i>rasīdame</i>	<i>rasīdeme.</i>
2. <i>rasīdī</i>	<i>rasīdede.</i>
3. <i>rasīde</i>	<i>rasīdande.</i>

*Compound Future.*

"I will arrive."

1. <i>khwāham rasīd</i>	<i>khwāhem rasīd</i>
2. <i>khwāhī rasīd</i>	<i>khwāhed rasīd.</i>
3. <i>khwāhad rasīd</i>	<i>khwāhand rasīd.</i>



## OBSERVATIONS.

36. In the Imperfect همی (*hamī*) is often prefixed instead of *mī*.

The Past Potential is formed by adding *yā, e majhūl* to all the persons of the Preterite, except the 2nd person singular.

In the Compound Future, the auxiliary is the Aorist of the verb *khwāstan*, "to wish," root *khwāh*. The letter *ج* is not to be sounded (see p. 10).

## PRETERITE PARTICIPLE.

37. رسیدہ, *rasīda*, "arrived," or "having arrived."

The following three tenses are derived from the Preterite Participle.

*Perfect Tense.*

"I have arrived."

*Singular.**Plural.*

1. *rasīda am*

*rasīda em.*

2. *rasīda ī*

*rasīda ed.*

3. *rasīda ast*

*rasīda and.*

*Pluperfect Tense.*

"I had arrived."

1. *rasīda būdam*

*rasīda būdem.*

2. *rasīda būdī*

*rasīda būded.*

3. *rasīda būd*

*rasīda būdand.*

*Future Perfect.*

"I shall have arrived."

*Singular.*

*Plural.*

1. *rasīda bāsham*

*rasīda bāshem.*

2. *rasīda bāshē*

*rasīda bāshed.*

3. *rasīda bāshad*

*rasīda bāshand.*

Similarly, every verb in Persian may be conjugated. In all the tenses the termination of the 2nd person singular is *yā,e m'arūf*.

In the terminations *یم (em) يد (ed)* (1st and 2nd persons plural), *yā,e majhūl* is sounded.\*

## PERSONAL TERMINATIONS.

38. These are—

*Singular.*

*Plural.*

آم *am, am.*

ایم *em, are.*

آی *or ای ē, art.*

اید *ed, are.*

است *ast, is.*

اند *and, are.*

The personal terminations may be joined to a

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\* An educated native of Shīrāz informs the writer that the terminations *em, ed*—

(1) should properly be pronounced *īm, id*,

(2) may                   "                   "                   *em, ed*,

(3) may never           "                   "                   *aim, aid.*

The sound of *e* in the 2nd case is that of *ea* in "bear."

pronoun, adjective, or substantive. In composition—

(a) The initial *alif* is omitted ; as—

من شاگردم *man shāgird am*, I am a scholar.

ایشان نیکند *esh n nek and*, they are good.

او سلطانست *o sultān ast*, he is Sultān.

(b) If the word ends in obscure *z* (*h*), *alif* is retained, as :—

او بنده است *o banda ast*, he is a slave.

(c) If the substantive be an abstract noun, as, *hastī*, “existence,” *dilīrī*, “boldness,” *shādī*, “gladness,” the final *yā* of the noun is omitted ; as—

تو شادی *tū shād-ī*, thou art glad.

او دلیرست *o dilīr ast*, he is bold.

هستیم *hastem*, we are, or exist.

(d) In the case of the pronouns *ک* “who?” *چه* “what?” the final *z* is omitted, and the initial *alif* of the termination is changed into *yā* ; as—

کیست *kīst*, who is it?

چیست *chīst*, what is it?

(e) If the word ends in *و* (*wāw*) or *ا* (*alif*), the

initial *alif* of the termination is changed into *yā* ;  
as—

دانآم *dānāyam*, I am learned.

دانآيم *dānāyem*, we are learned.

روٓبست *khūb rūyast*, he is fair-faced.

دانآي *dānāyē*, thou art wise.

In the 3rd person singular and plural, *yā* need not be inserted ; as—

*khūb rūyast* or *khūb rūst*, he is fair-faced.

*dānāyast* or *dānāst*, he is learned.

*dānāyand* or *dānānd*, they are wise.

39. From § 38 we have :—

<i>Singular.</i>	<i>Plural.</i>
<i>hastam</i> , I am.	<i>hastem</i> , we are.
<i>hastī</i> , thou art.	<i>hasted</i> , you are.
<i>hast</i> , he is.	<i>hastand</i> , they are.

40. The verb *būdan*, "to be;" root, *bū* or *bāsh*.

#### TENSES FROM THE ROOT.

##### *Aorist.*

"I may be."

<i>Singular.</i>	<i>Plural.</i>
1. <i>bāsham</i> *	<i>basnem</i> .

\* The form *buwam*, from the root *bū*, is also used.  
*Vide* paragraph 34, p. 35.

*Singular.**Plural.*2. *bāshī**bāshed.*3. *bāshad**bāshand.**Present.**mī-bāsham*, "I am," &c.*Simple Future.**bi-bāsham*, "I shall, will, or may be," &c.*Imperative.*

1. (no first person)

*bāshem*, let us be.2. *bāsh*, be thou.*bāshed*, be ye.3. *bāshad* or *bād*, let him be*bāshand*, let them be.Present Participle (not in use), *bāshān*, being.Noun of Agency (not in use), *bāshanda*, be-er.

TENSES FROM THE INFINITIVE.

*Preterite*, or *Indefinite Past*.

"I was."

*Singular.**Plural.*1. *būdam**būdem.*2. *būdī**būded.*3. *būd**būdand.**Imperfect.**mī-būdam*, "I was," &c.

## THE VERB "SHUDAN."

*Past Potential or Habitual.**būdame*, "I might be, or used to be," &c.*Compound Future.**khwāham būd*, "I shall or will be," &c.Preterite Participle, *būda*, "having been," "been."

## TENSES FROM THE PRETERITE PARTICIPLE.

*Perfect Tense.**būda am*, "I have been," &c.*Pluperfect.**būda būdam* (not in use).*Future Perfect.**būda bāsham*, "I shall have been," &c.41. The verb *shudan* (for *shūdan*) "to be" (passive), root *shaw*.

## TENSES FROM THE ROOT.

*Aorist.*

"I may be."

*Singular.*1. *sharam*2. *shavī*3. *shavad**Plural.**shavem.**shaved.**shavand.**Present Tense.**mī-shavam*, "I am," &c.

*Simple Future.*

*bi-shavam*, "I shall or will be," &c.

*Imperative.*

- |                                |                               |
|--------------------------------|-------------------------------|
| 1. (no first person)           | <i>shavem</i> , let us be.    |
| 2. <i>shaw</i> , be thou.      | <i>shaved</i> , be ye.        |
| 3. <i>shavad</i> , let him be. | <i>shavand</i> , let them be. |

Present Participle (not in use) *shavān*, "being."

Noun of Agency, *shavanda*, "be-er," or "become-er."

## TENSES FROM THE INFINITIVE.

*Preterite or Indefinite Past.*

"I was."

- |                  |                  |
|------------------|------------------|
| 1. <i>shudam</i> | <i>shudem</i> .  |
| 2. <i>shudī</i>  | <i>shuded</i> .  |
| 3. <i>shud</i>   | <i>shudand</i> . |

*Imperfect.*

*mī-shudam*, "I was," &c.

*Past Potential or Habitual.*

*mī-shudame*, "I might be," &c.

*Compound Future.*

*khwāham shud*, "I will be," &c.

Preterite Participle, *shuda*, "having been."

## TENSES FROM THE PRETERITE PARTICIPLE.

*Perfect Tense.*

*shuda am*, "I have been," &c.



*Pluperfect Tense.*

*shuda būdam*, I had been, &c

*Future Perfect.*

*shuda bāsham*, I shall have been, &c.

## THE PASSIVE VOICE.

42 The Passive Voice is formed by prefixing the Preterite Participle to the tenses of the verb *shudan*, "to be, become;" thus—

*Present.*

"I may be struck."

*Singular.**Plural.*

1. *zada shavam*

*zada shavem.*

2. *zada shavi*

*zada shaved.*

3. *zada shavad*

*zada shavand.*

and similarly for the other tenses.

## CAUSAL VERBS.

43. These are formed by adding *انیدن* *ānīdan* or *اندن* *āndan*, to the root of the primitive verb; thus—

*Jastan*, "to leap," root, *jah*; *jahānīdan* or *jahāndan*, "to cause to leap," root, *jahān*: *gashtan*, "to become," root, *gard*; *gardānīdan*, "to cause to become," &c., root, *garaān*.

## NEGATIVE VERBS.

44. A verb is rendered negative by *prefixing* the particle **نہ** *na*, "not;" as—

نرسید or رسید **نہ** *na rasīd*, he did not arrive.

With the imperative the particle **مے** (*ma*) is employed in like manner; as—

پرس **مے** or پرس **مے** *ma purs*, ask not.

مبادا or مباد **مے** *ma bād*, let it not be ! God forbid !

## OBSERVATIONS.

When the particles **بہ** (*bi*), **نہ** (*na*), **مے** (*ma*) are prefixed to a verb beginning with *alif*, not marked by *madda*, the initial *alif* is omitted, and *yā* is inserted in its place.

The *yā* takes the vowel of the rejected *alif*; thus—

انداخت *andākht*, he threw.

نینداخت *nayandākht*, he threw not.

افتم *uftam*, I may fall.

بیفتم *biyuftam*, I shall fall.

انگار *angār*, consider.

مینگار *mayangār*, do not consider.

If the verb begins with  $\bar{t}$  the  $l$  remains, but the *madda* is rejected; thus—

آرد *ārad*, he may bring.  
 بيارد *biyārad*, he will bring.  
 آر *ār*, bring thou.  
 بيار *biyār*, bring thou.  
 ميار *mayār*, do not bring.  
 نيارد *nayārad*, he may not bring.

In the older poets the *ن* (*na*) often unites with the following  $\bar{t}$  without the intervention of *yā*; as—

نآمد *nūmaṭ*, “he came not,” for نیامد *nayūmad*, “he came not.”

45. The personal terminations (§ 38) are conjugated negatively, as follows:—

Singular.	Plural.
نیم <i>nayam</i> , I am not.	نئیم <i>nayem</i> , we are not.
نیبی or ندی <i>nayī</i> , thou art not.	نئید <i>nayed</i> , you are not.
نیست <i>nēst</i> , he is not.	نئند <i>nayand</i> , they are not.

The substantive verb *hastam* is conjugated negatively, as follows:—

*Singular.*

نیستم *nēstam*, I am  
not.

نیستی *nēstī*, thou art  
not.

نیست *nēst*, he is not.

*Plural.*

نیستیم *nēstem*, we are not.

نیستید *nēsted*, you are  
not.

نیستند *nēstand*, they are  
not.

46. Interrogation is usually expressed by the tone of the voice. In writing, the word *āyā*, "whether," is prefixed to a question, or the word *yā na*, "or not," affixed.\*

## ROOTS OF VERBS.

47. Infinitives in *دان* (*dan*) are preceded by the long vowels *آ* (*ā*), *اَ* (*a*), *ی* (*ī*), *اُو* (*ū*), or by the consonants *ر* (*r*), *ن* (*n*).

Infinitives in *تن* (*tan*) are preceded by *خ* (*kh*), *س* (*s*), *ش* (*sh*), *ف* (*f*).

Hence the following rules:—

(a) Infinitives in *ادن* (*ādan*), *یدن* (*īdan*), and

\* Did your father go there? *pidar-i-shumā ānjā raft*,  
*yā na*? Do you know Persian? *āyā shumā fārsī*  
*dāned*?

those which have *fatha* before the *dan*, reject these terminations for the root; as—

VERB.		ROOT.
<i>fīristādan</i> ,	to send,	<i>fīrist</i> .
<i>pursīdan</i> ,	to ask,	<i>purs</i> .
<i>āzhadan</i> ,	to sew,	<i>āzh</i> .
<i>Exceptions.*</i>		
to bring forth	{ <i>zādant</i> <i>zā,īdan</i>	{ <i>zā</i> , or <i>zā,e</i> .
to create,	<i>āfrīdan</i> ,	<i>āfrīn</i> .
to come,	<i>āmādan</i> ,	<i>ā,e</i> .
to choose,	<i>guzīdan</i> ,	<i>guzīn</i> .
to embrace,	<i>gādan</i> ,	<i>gū</i> or <i>gā,e</i> .
to give,	<i>dādan</i> ,	<i>dih</i> .
to hear	{ <i>shunīdan</i> <i>shunūdan</i> <i>shunnuftan</i>	{ <i>shinan</i> .
to lose	{ <i>kushādan</i> <i>kushūdan</i>	{ <i>kushā,e</i> .
to see,	<i>dīdan</i> ,	<i>bīn</i> .
to strike,	<i>zadan</i> ,	<i>zan</i> .
to stitch,	<i>akhīdan</i> ,	<i>akhīn</i> .
to take	{ <i>sitādan</i> <i>sitāndant</i>	{ <i>sitān</i> .

---

\* Verbs marked thus (†) are regula

(b) Infinitives in <sup>و</sup>دن (*ūdan*) reject that termination, and substitute ا (*ā*) or اى (*ā,e*) for the root, as :—

VERB.		ROOT.
to praise,	<i>sitūdan,</i>	<i>sitā,e.</i>

*Exceptions.*

to be,	<i>būdan,</i>	<i>bū or bāsh.</i>
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to become	{ <i>shudan</i> for <i>shūdan</i> }	<i>shau.</i>
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to draw,	<i>tanūdan,</i>	<i>tanau.</i>
----------	-----------------	---------------

to hear	{ <i>shunūdan</i> <i>shunūdan</i> <i>shunuftan</i> }	<i>shunau</i>
---------	--	---------------

to neigh,	<i>zinūdan,</i>	<i>zinau.</i>
-----------	-----------------	---------------

to reap,	<i>durūdan,</i>	<i>durū.</i>
----------	-----------------	--------------

to slumber,	<i>ghunūdan,</i>	<i>ghunū.</i>
-------------	------------------	---------------

(c) Infinitives in دن (*dan*), preceded by *re* or *run*, reject the termination *dan* for the root, as :—

VERB.		ROOT.
to cherish,	<i>parwardan,</i>	<i>parwar.</i>
to dig,	<i>kandan,</i>	<i>kan.</i>

*Exceptions.*

to bring,	<i>āwardan,†</i>	<i>āwar or ār.</i>
-----------	------------------	--------------------

to count,	<i>shimurdan,</i>	<i>shimār.</i>
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VERB.		ROOT.
to carry,	<i>burdan,</i>	<i>bar.</i>
to do,	<i>kardan,</i>	<i>kun.</i>
to die,	<i>murdan,</i>	<i>mīr.</i>
to entrust,	<i>sipurdan,</i>	<i>sipār.</i>
to offend,	<i>āzurdan,</i>	<i>āzār.</i>
to squeeze,	<i>afshurdan,</i>	<i>afshār.</i>

(d) Infinitives in *تن* (*tan*), preceded by *خ* (*kh*), reject the termination, and change *خ* into *ز* for the root, as:—

VERB.		ROOT.
to throw,	<i>andākhtan,</i>	<i>andāz.</i>

#### Exceptions.

to cook,	<i>pukhtan,</i>	<i>paz.</i>
to draw a sword,	<i>ākhtan,</i>	<i>ākh.</i>
to recognise,	<i>shinākhtan,</i>	<i>shinās.</i>
to snap	{ <i>gusekhtan</i> <i>gusastan</i> }	<i>gusil.</i>
to weigh	{ <i>sukhtan</i> <i>sanjīdan</i> † }	<i>sanj.</i>

(e) Infinitives in *تن* (*tan*), preceded by *س*, reject both *tan* and *sīn* for the root, as:—

VERB.		ROOT.
to nve,	<i>zīstan,</i>	<i>zī.</i>



*Exceptions.*

VERB.		ROOT.
to bind.	<i>bastan,</i>	<i>band.</i>
to break,	<i>shikastan,</i>	<i>shikan.</i>
to desire,	<i>khwāstan,</i>	<i>khwāh.</i>
to diminish,	<i>kāstan,</i>	<i>kāh.</i>
to escape,	<i>rastan,</i>	<i>rih.</i>
to grow	{ <i>rustan</i> <i>rū,ādan</i> }	{ <i>rū,e.</i>
to join,	<i>paiwastan,</i>	<i>paiwand.</i>
to know,	<i>dānistān,</i>	<i>dān.</i>
to leap,	<i>jastan,</i>	<i>jih.</i>
to place	{ <i>nishāstan</i> <i>nishāndan</i> † }	{ <i>nishān.</i>
to rise,	<i>khāstan,</i>	<i>khez.</i>
to spin	{ <i>rīstan</i> <i>rishtan</i> }	{ <i>nishin.</i> <i>gusil.</i>
to sit down,	<i>nishastan,</i>	
to split,	{ <i>gusastan</i> <i>gusekhtan</i> }	
to wash,	<i>skustan,</i>	



(f) Infinitives in *تن* (*tan*), preceded by *ش*, reject *tan*, and change the *shīn* into *س*, as:—

VERB.	ROOT.
to have,	<i>dāshtan,</i> <i>dār.</i>

*Exceptions.*

VERB.		ROOT.
to become,	<i>gashtan,</i>	<i>gard.</i>
to embrace {	<i>āghoshtan,</i>	<i>āghosh.</i>
	<i>gādan,</i>	<i>gā,e.</i>
to elevate,	<i>afrāshstan,</i>	<i>afrāz.</i>
to kill,	<i>kushtan,</i>	<i>kush.</i>
to let down {	<i>hishtan</i>	} <i>hil or hish.</i>
or quit {	<i>hilīdan</i>	
	<i>hishīdan</i>	
to mix,	<i>sirishtan,</i>	<i>sarish.</i>
to plant,	<i>kāshstan,†</i>	<i>kār.</i>
to sow,	<i>kishtan,</i>	<i>kār.</i>
to spin {	<i>rishtan</i>	} <i>rīs.</i>
	<i>rāstan</i>	
to write,	<i>nawishtan,</i>	<i>nawīs.</i>

(g) Infinitives in *تن* (*tan*), preceded by *ف*, generally reject *tan*, and change *ف* into *ب*, as, “to shine,”\* *tāftan*, root, *tāb*. In some verbs the *ف* remains unchanged, as:—

\* We may add:—

VERB.		ROOT.
to deceive,	<i>fareftan</i>	<i>fareb.</i>
to obtain,	<i>yāftan</i>	<i>yāb.</i>
to beat,	<i>kūftan</i>	<i>kūb.</i>

VERB.		ROOT.
to weave,	<i>bāftan</i> ,	<i>bāf</i> .
	<i>Exceptions.</i>	
to accept,	<i>pazīraftan</i> ,	<i>pazīr</i> .
to bore,	<i>suftan</i> ,	<i>suft</i> and <i>sumb</i> .
to conceal,	<i>nihuftan</i> ,	<i>nihuft</i> .
to disturb,	<i>āshuftan</i> ,	<i>āshūb</i> .
to dig,	{ <i>kāftan</i> ,	<i>kā,o</i>
	<i>kandan</i> ,†	<i>kan</i> . [kand.
to dig a canal,	<i>farkandan</i> ,†	<i>farkan</i> and <i>fur-</i>
to expand (as	{ <i>shukuftan</i> ,	<i>shukuf</i> .
a flower)		
to go,	<i>raftan</i> ,	<i>rau</i> .
to hear	{ <i>shinuftan</i>	{ <i>shinau</i> .
	<i>shunūdan</i>	
	<i>shunīdan</i>	
to sweep,	<i>ruftan</i> ,	<i>rūb</i> .
to seize,	<i>giriftan</i> ,	<i>gīr</i> .
to speak,	<i>guftan</i> ,	<i>go</i> and <i>go,e</i> .
to sleep,*	<i>khuftan</i> ,	<i>khusp</i> .

If the preceding rules, with their exceptions, be learned, no difficulty will be found in conjugating any Persian verb.

\* We have also—

VERB.		ROOT.
to sleep,	<i>khvābīdan</i>	<i>khvāb</i> .
to sleep,	<i>khushīdan</i>	<i>khush</i> .

## INDECLINABLE PARTS OF SPEECH.

48.

ADVERBS.

(1) Number:—

*bāre* }  
*yakbār* } once.

*dūbār*, twice.

*si bār*, thrice.  
*kam bār*, seldom.

(2) Order:—

*nak<sup>h</sup>ustēn*  
*awwalā*  
*awwal martaba*  
*auwalēn* } first.

*duwum*  
*duwumēn* } secondly.  
*sāniyā*

*siwum*  
*siyūm*  
*siyūmēn*  
*siyūm martaba*  
*sūliṣā* } thirdly.

*chahārum*  
*chahārumēn*  
*chahārum martaba*  
*rūbi'an* } fourthly.

(3) Place:—

*īnjā*, here.

*az īnjā*, hence.

*īn sū*  
*īn jānīb* } this way, this  
*īn taraf* } direction.

*ānjā*, there.

*az ānjā*, thence.

*ān sū*  
*ūn jānīb* } that way, that  
*ūn taraf* } direction.

*darūn*  
*andarūn* } within.

*berūn*  
*birūn* } without.

*faro*  
*farod* } under, be-  
neath.

*bālā*, over, upon, above.

*har kūjā ki*, wheresoever.

*hech jā*, somewhere.

*hech jā na*, nowhere.

## Interrogation :—

*kū* ? where ?*kujā* ?*kudām jā* ?*kudām ḡa-**raf* ?*chand* ? how many ?*chigūna* ? in what way ?*chūn* ? how ?*chirā*, why ?*barā, e chi* ?*ba chi sabab* ?*chi kadar*, how much ?

what quantity ?

*kai*, how ? when ?

} what place ?

} what way ?

} what direc-

tion ?

{ why ? on

{ what ac-

{ count ?

## Time present :—

*aknūn**kunūn**hālan*

} now.

*hamīndam**īn zamān**hamīn zamān**ham aknūn*

{ just now,

{ this in-

stant, this

{ very mo-

ment.

*imrūz*, to-day.*imshab*, to-night.*imsāl*, this year.*hanoz*, yet.*shāmgāh*, in the evening.*bāmdād* } in the morn-*saḡrgāh* } ing.

## Time past :—

*pesh az īn**ḡabl az īn**az pesh**pesh**pesetar*

} before this.

} previously.

*peshīn**ḡadīm*

{ anciently.

*dīruz*, yesterday.*dīshab*, yesternight.*pār sāl pārīn*, last year.

Time to come:—

*rda*, to-morrow.

*z-i-dīgar* } the next day.  
*gar ruz* }

*rda shab*, to-morrow  
night.

*ab-i-dīgar*, the next  
night.

*s farda shab*, the night  
after to-morrow.

*s farda*, the day after  
to-morrow.

*-i-dīgar*, the next year.

*ih-i-dīgar*, the next  
month.

*fta, e dīgar*, the next  
week.

*sāl-i-āyanda*, the coming  
year.

*māh - i - āyanda*, the  
coming month.

*hafta, e āyanda*, the  
coming week.

*ba'd az in* }  
*sipas* } henceforth,  
*āyanda* } in future.  
*pas az in* }

*'anḡarīb* }  
*dar in zūdī* } presently.

*fi-l-faur* } immediately,  
*fi-l-kāl* } instantly, di-  
*bi zūdī* } rectly.

Time indefinite:—

*chā* }  
*iyār bār* } often, many  
*iyār* } a time.  
*skarraran* }

*i-gāh*, occasionally.

*i wakte*, sometimes.

*l*, soon.

*nādir*, rarely.

*hamesha*, always.

*paiwasta*, constantly.

*har ruz* }  
*ruzāna* } daily.

*har hafta* }  
*haftagī* } every week.

Time indefinite (*continued*):—

<i>hamtar</i> , very seldom.	<i>har dam</i>	} every mo- ment.
<i>har māha</i>	<i>dam ba dam</i>	
<i>māhiyāna</i>	<i>bar</i>	} again.
<i>har sāla</i>	<i>dīgar</i>	
<i>sāliy-na</i>	<i>dīgar-bār</i>	

## Quantity:—

<i>andak</i> , a little.	<i>khaīlī</i> , greatly, much.
<i>bisiyār</i> , much.	<i>kāfī</i> , sufficiently.
<i>ham</i> , little.	<i>bas</i> , enough, only.
<i>firāwan</i>	<i>hamīn</i> , even this, only,
<i>wāfir</i>	even.

## Doubt:—

<i>shāyad</i> , perhaps.	<i>tawānad</i> , possibly.
<i>bāshad</i> , it may be.	<i>būkik</i> , peradventure.

## Affirmation:—

<i>hamāna</i>	} certainly.	<i>albatta</i> , verily.
<i>har āina</i>		<i>behama chīz</i> , without any doubt whatever.
<i>be shak</i>	} undoubtedly.	<i>be sākhta</i> , without arti- fice.
<i>lū shak</i>		
<i>be shubha</i>		



## Negation:—

*hargiz*, ever.*na*, no, not.*mutlakān*, not at all.*hech*, not any.*hech wakt*, at no time.*bi hech wajh*, in no wise.*hech chīz*, nothing what-  
ever.*hech kudām*, none what-  
ever.*hech kas*, no person.*hech bāb*, on no account.

## Comparison:—

*ziyādat**beshtar**afzūn**fuzūn*

} more.

*bisiyārtar*, much more.*akṣar**aghlab**beshtarīn*

} most.

*kamtar**ak l*

} less.

*kūchak**khurd*

} small.

*kamtarīn*, least.*kūchaktar**khurdtar*

} smaller.

*miṣal*, alike.*musāwī*, equal.*muwāzī*, parallel.*rū ba rū**mukābil**muhāzī*

} opposite.

*muwāzin**ham wazn*

} of the same

weight.

Arabic nouns in the *accusative* case are used adverbially, as:—

*kaṣḍan*, purposely; *mukarraran*, repeatedly.

*Examples.*

49. I went to see him *man yak bār ba dīdan-ash*  
*once, raftam.*
- Once upon a time he went *bāre ba dīdan-ash raft.*  
 to see him,
- I went to see him *once man yak bār ba dīdan-ash*  
*only, raftam o bas. and only.*
- He was *only* two hours *o dū sā'at ba man būd o*  
 with me, *bas.*
- God *only* knows, *khudā mī-dānad o bas.*
- You asked of me *alone, shumā[hāmīn] tanhā az man*  
*pursided.*
- I do not *exactly* recollect; *durust dar khāṭir-am nāst ;*  
 it might have been mid-  
 day, *mī-tawānist ki zuhr bā-*  
*shad.*
- Think *well* ; perhaps it *khūb ta, ammūl bi-kun shā-*  
 may come into thy re-  
 collection, *yad ba khāṭir-at biyāyad.*
- Why, because just as I was* *chirā ki, chūn man <sup>pursued</sup> mahrū-*  
 returning *disappoint-*  
*edly* from the door of  
 your house, I saw a  
 number of them in the  
 street, *māna az dar-i-shumā bar*  
*mī-gashtam jamā'e az*  
*ānhā-rā dar kūcha dī-*  
*dam.*
- For I have *often* seen them *chi man bisiyār dādaam*  
 eating their food at  
 two o'clock, *ki eshān dar sā'at-i-dū*  
*ghizā mī-khurand.*

## INTERJECTIONS AND PREPOSITIONS.

50. Regret or sorrow :—

<i>afsos</i>	} alas!	<i>āh</i> , a sigh!
<i>daregh</i>		

Grief, distress, want :—

<i>amān</i> , O quarter!	<i>bedād</i> , injustice! tyranny!
{ <i>faryād</i> , cry! }	

Admiration, real and feigned :—

*afrīn*, create! (i. e. O Lord, let us have more.)*morhabā*, welcome! *bravo!*

<i>tabūrak allāh</i>	} God is blessed!	<i>afpleasant.</i>
<i>bārak allāh</i>		

*allāh akbar*, God is omnipotent!*allāh kādir*, God is powerful! *in prayers only.**allāh karīm*, God is beneficent! "*māshā allāh*, God has willed! *astonishment**inshā allāh*, please God!

Lamentation, mourning :—

<i>fighān</i>	} lament! oh!	<i>wā,e</i>	} oh, misery!
<i>afghān</i>			

Hatred, contempt :—

*uff*, fie!

Call to attention :—

<i>ainak</i>	}	lo! behold! hark!
<i>hān</i>		
<i>hain</i>		
<i>ai, O!</i>		

*Examples.*

My brother, I regret, is *afsos barādaram ki ba shid-*<sup>seriously</sup>  
 very seriously ill, *dat bīmār ast.* <sup>na-kush</sup>  
 How well, as God willed, *asp-i-shumā dīrūz māshā*  
 yesterday did your horse *allāh chi khūb dawīd!*  
 run! <sub>how well.</sub>

PREPOSITIONS.

51. Prepositions are placed before the simple, or nominative forms, both of Nouns and Pronouns.

“My father went from home to the market,”

*Pidar-am az khāna ba bāzār raft.*

They are :—

<i>az</i> , from, by.	<i>be</i> , without.
<i>bā</i> , with (in company with).	<i>tā</i> , up to, as far as.
<i>bar</i> , <i>aḥar</i> , on, upon.	<i>juz</i> , except, besides.
<i>ba</i> , in, by, to.	<i>dar</i> , in.

52. The rest of the Prepositions are, properly, Substantives, or Adjectives.

(a) The following require to be followed by the *zer-i-izāfat*, or sign of the genitive case.

*bālā*, upon, aloft.  
*pā, in*, down.  
*farāz* or *zabar*, above.  
*zer*, below, beneath.  
*furūd*, down.  
*pesh*, before.  
*pas*, after or behind.  
*sū, e*, towards, side of.  
*miyān*, between.  
*pahlū*, by the side.  
*nazd* or *nazdik*, near.

*nazdikī*, vicinity.  
*berūn*, out.  
*andarūn*, in.  
*kabl*, before.  
*ba'd*, after.  
*jihat*, toward.  
*jānib*, side.  
*bahar, barā, e*, for, on account of.  
*siwā, e*, except.

(b) All the above in para. (a) may take *az* before them, except *ba'd*, which takes *az* after it.

(c) The following take *az*, before or after them, at the option of the speaker, as:—

*az pas*, from behind ; *pas az*, after, then, afterwards.

*az pesh* or *pesh az*, before.

*az berūn* or *berūn az*, from without.

*az baḡhair* or *baḡhair az*, except.

When *az* is used after the preposition, *zer-i-izāfat* is omitted.

(d) The preposition *ba* may be prefixed to all the foregoing, but not to the five following:—

*sipas, barā, e, bahar, kabl, ba'd*.

*Examples.*

- (e) under the ground, *zer-i-zamīn*.  
 above the tree, *bālā, e darakht*.  
 near the city, *ba nazdīk-i-shahr*.  
 after that, *paz az ān*.  
 before me, *pesh az man* (time); *pesh-i-man* (place).

## CONJUNCTIONS.

53. The simple Conjunctions are :—

<i>wa</i> * or <i>o</i> , and.	<i>chi, ki</i> , for, as, whether.
<i>nīz, ham</i> , also, likewise.	<i>amma, lekin</i> , but.
<i>gar, agar</i> , if.	<i>balki</i> , but, on the con-
<i>yā</i> , either, or.	trary.
<i>juz</i> , except.	<i>chū, chūn</i> , when.
<i>magar</i> , unless, rather.	

\* The rule for pronouncing the conjunction , “and,” is as follows :—

When it connects sentences and clauses it is pronounced *wa*, as—

he came and went, *āmad wa raft*.

When it connects words in a phrase it is sounded as *o*, sometimes as *u* ; for example :—

day and night { *rūz o shab*.  
                           *ruz u shab*.

In transcribing it into the Roman character, , will be rendered as *o* ; but the student must remember the rule given above.

## COMPOUND CONJUNCTIONS.

*wagar*, and if.*wale*, *walekin*, and but.*agarchi*, *garchi*, although.

## CONJUNCTION AND PREPOSITION.

*bajuz*, excepting.*bāham*, *bāham*, together.

The union of Adjectives, Prepositions, Adverbs,  
Pronouns, as:—

*harchand*, although, notwithstanding.*harchandki*, „ „*binābarīn*, because, therefore.*zīrā*, „ „*zīrūki*, „ „*az īn jihat*, „ „*zīnrū*, „ „*az īn sabab*, „ „*hāl ān ki*, whereas, inasmuch as.*pesh az ān ki*, before that.*ba'd az ān ki*, after that.*Examples.*

He asked everybody except me, *az hama kas pursīd magar az man.*

I was awake, but thou wast not, *man bedār būdam ammā tū na būdē.*

The sun will scorch thee if thou goest abroad, *āftāb tū-rā khwāhad sokht agar berūn bi-ravī.*



## NUMERALS.

## CARDINAL NUMBERS.

يَكْ	۱	1	شانزده	۱۶	16
دو	۲	2	هفده	۱۷	17
سه	۳	3	هشده	۱۸	18
چهار	۴	4	نوزده	۱۹	19
پنج	۵	5	بیست	۲۰	20
شش	۶	6	بیست و یک	۲۱	21
هفت	۷	7	بیست و دو	۲۲	22
هشت	۸	8	سی	۳۰	30
نه	۹	9	چهل	۴۰	40
ده	۱۰	10	پنجاه	۵۰	50
یازده	۱۱	11	شصت	۶۰	60
دوازده	۱۲	12	هفتاد	۷۰	70
سیزده	۱۳	13	هشتاد	۸۰	80
چهارده	۱۴	14	نود	۹۰	90
پانزده	۱۵	15	صد	۱۰۰	100

صد و يك	۱۰۱	101	هفتصد	۷۰۰	700
دو صد	۲۰۰	200	هشتصد	۸۰۰	800
سه صد	۳۰۰	300	نهد	۹۰۰	900
چهار صد	۴۰۰	400	هزار	۱۰۰۰	1000
پانصد	۵۰۰	500	ده هزار	۱۰۰۰۰	10,000
ششصد	۶۰۰	600	تومان لك	۱۰۰۰۰۰	100,000

55. The numbers occurring between the tens are formed by adding the smaller number to the decade conjunction *o*, as:—

*shast o shish*, sixty and six.

To find the precise date (Christian) corresponding to any given year of the Hijra.

Let *M* = Mussulman date in years.

Let *E* = required English date in years

Then  $E = M \times 0.970225 + 621.54$ .

This is exact to a day.

#### DAYS OF THE WEEK.

Sunday, *yak shamba*.

Monday, *dū shamba*.

Tuesday, *si shamba*. [*ba*.

Wednesday, *chahār sham-*

Thursday, *panj shamba*.

Friday, *ādīna*.

Saturday, *shamāa*.

## DERIVATION OF WORDS.

56.

## SUBSTANTIVES.

(a) The Persian names of Agents are formed by prefixing nouns to contracted participles active, as:—

a seller of roses,	<i>gul-farosh.</i>
a cooker of broth	} <u><i>ash-paz.</i></u>
(i.e. the cook),	
a shoemaker,	<u><i>kafsh-dūz.</i></u>
a hatter,	<i>kullah-dūz.</i>
a saddler,	<i>zīn-sāz.</i>

The contracted participle is sometimes corrupted, as:—

*Bān*, a corruption of *mān*, contracted from *mānanda*, “a remainder.”

*Gar* and *gār* a form of *kār*.

Observe that *gar* signifies a maker, and that *gār* indicates a performer.

*Examples.*

a gardener,	<i>bāgh-bān.</i>
a porter (doorkeeper),	<i>dar-bān.</i>
a jailor,	<i>zindān-bān.</i>
a goldsmith,	<i>zargar.</i>
a blacksmith,	<i>āhangar.</i>
a potter,	<u><i>kūzagar.</i></u>
an attendant,	<u><i>khidmatgār.</i></u>

## NOUNS OF PLACE.

(b) *Gāh* is added to the noun, as:—

a bed,	}	<i>khwāb-gāh.</i>
a resting-place,		<i>manzīl-gāh.</i>
a throne-chamber		<i>takht-gāh.</i>
capital of an empire		
the evening,		<i>shām-gāh.</i>
halting-place,		<i>farūd-gāh.</i>
untimely,		<i>beqāh. بَغَاہ</i>

(c) The affixes *istān*, *zūr*, *kada*, *dān*, *sār*, *ākḥ*, may be used, as:—

a rose-garden,	<i>gulistūn.</i>
a salt place	{ <i>namak-zār.</i> <i>shūra-zār.</i>
an idol temple,	
a fire temple,	<i>ātash kada.</i>
a penholder,	<i>qalam dān.</i>
a mountainous country,	<i>koh sār.</i>
a rough, stony place,	<i>sang lākh.</i>
a demon-haunted place,	<i>dew lākh.</i>

## DIMINUTIVES.

57. A diminutive is formed by adding one of the four affixes ك, س, ح, and ز to a noun.

(a) The affixes *ع*, *ك* and *ز* only are used in the case of rational beings, as:—

a small man,	<i>marāḥ.</i>
a small woman,	<i>zanak.</i>
a small girl,	<i>dukhṭarak.</i>

In an endearing sense, as:—

My poor dear little child *ṭiflak-i-man bimār ast.*  
is sick,

(b) In a contemptible sense *ك* is used.

O thou fellow!	<i>ai mard ka.</i>
Why, this woman!	<i>ai zanaka.</i>

(c) In the case of persons not grown up it is sufficient to add *ز* (*h*) only, as:—

a naughty boy,	<i>pisara,</i>
a good-for-nothing girl,	<i>dukhṭara.</i>

(d) The only affix used in the case of an irrational being is *ك*, as:—

a small horse,	<i>aspak.</i>
a small ass,	<i>kharak.</i>

At the same time the adjectives *kūchak* or *khurd* may be used, as:—

a small horse,	<i>aspak-i-kūchak.</i>
----------------	------------------------

The affix may denote pity, or compassion, as :—

the poor tired ox, *gāwāk-i-khastā.*

the poor wretched ass, *kharāk-i-miskhān.* *Donk*

It is usual, however, to add ع (h) to the generic noun,\* as :—

poor little creature, *haiwānak.*

poor little bird, *marghāk*

poor jaded beast, *haiwānak-i-khastā.*

the weak miserable animal, *jānwarak-i-za'if.*

(e) The affixes ع and ح are used with inanimate objects, as :—

a little pond, *hauẓāk.*

a small garden, *bāghcha.*

(f) The affix ع is used when a noun is to be applied in an unusual way, as :—

significant wink of the eye, *chashmak.* *Evil eye*

clapping the hands, *dastak,* *Prudent at the door.* from *dast,* the hand.

listening by stealth, *goshak,* „ *gosh,* the ear.

making a somersault, *pushtak,* „ *pusht,* the back.

\* The word *margh* applies to all birds.

„ „ *haiwān* „ „ domestic animals and fish.

„ „ *jānwar* „ „ wild beasts, reptiles, and vermin.

„ „ *gardshanda* „ „ reptiles only.

## ABSTRACT AND VERBAL NOUNS.

58. An *abstract noun* may be formed from an *adjective*, simple or compound, or from a *noun*, by the addition of *yāe ma'rūf*, as, *ری*.

(a) From an adjective :—

goodness, *nek̄i*, from *nek*, good.

the possessing of the world, royalty, *jahān dūrī*,  
from *jahān dār*, world-possessing.

idleness, *bekūrī*, from *bekār*, idle.

(b) From a noun :—

friendship, *dostī*, from *dost*, a friend.

manliness, *mardī*, from *mard*, a man.

entertainment, *mihmānī*, from *mihmān*, a guest. *mehman* host

sovereignty, *bādshāhī*, from *bādshāh*, a king.

If the primitive word ends in obscure *z*, the *z* is suppressed, and the letter *ج* is inserted, as :—

sadness, *āzurdagī*, from *āzurda*, sad.

infancy, *bachchagī*, „ *bachcha*, a child.

slavery, *bandagī*, „ *banda*, a slave.

59. *Verbal Nouns* are formed by changing *ن* of the infinitive into *ر*, as :—

speech, *guftār*, from *guftan*.

motion, *raftār*, „ *raftan*.

seeing, *dīdār*, „ *dīdan*.



This termination occasionally gives the sense of agent, as :—

seller, *kharīdār*, from *kharīdan*.

purchaser, *farokhtār*, „ *farokhtan*.

The third person singular of the preterite may be placed (a) before the imperative of the same verb, (b) or before the third person singular of the preterite of the same or another verb, as :—

(a) conversation, *guft-gū*,*e*, or *guft-o-gū*,*e*.  
search, *just-jū*.

buying and selling, *kharīd o farosh*.

(b) buying and selling, *kharīd o farokht*.

coming and going { *āmad o raft*.  
                              { *āmad o shud*.

(c) To express suitableness, *ی* *yā*,*e* *ma'rūf*, or *yā*,*e* *liyākat*, is added to the infinitive, as :—

fit to be done, *karīdanī*.

fit to eat, *khurdanī*.

(d) A noun may be formed from the root by adding *ی* (*ī*) or *ش* (*ish*) as :—

speaking, conversation, *go,ī*, from *go*, root of *guftan*.

creation, *afrīnish*, from *afrīn*, root of *afrīdan*.

burning, inflammation, *sozish*, from *soz*, root of *sokhtan*.

motion, going, path, *rawī*, from *rau*, root of *raftan*.  
 knowledge, *danī*, from *dān*, root of *dānistan*.

(e) The root itself may be used, as:—

ardour, *soz*, from *sokhtan*, to burn.  
 grief, *ranj*, „ *ranjīdan*, to grieve.  
 know, *dān*, „ *dānistan*, to know.

(f) A noun may be formed by adding ان, اك (peculiar to verbs in *ūdan*) or ة, as:—

inflammation, *sozūk*, from *sokhtan*, to burn.  
 an order, *farmān*, „ *farmūdan*, to order.  
 trembling, *larza*, „ *larzīdan*, to tremble.

### ADJECTIVES.

60. Adjectives denoting possession, plenty, mixture, are formed by adding to nouns the particles آ, سار, گین, آگین, مند, ناک, وار, این, and این, as:—

learned, *dānā*, from *dān*, know.  
 ashamed, *sharmsār*, „ *sharm*, shame.  
 sorrowful, *ghamgīn*, „ *gham*, sorrow.  
 bashful, *sharmāgīn*, „ *sharm*, shame.  
 wealthy, *danlatmand*, „ *daulat*, wealth.

frightful, *khauf-nāk*, from *khauf*, fear.

learned { *dānishwar*, or } „ *dānish*, knowledge.  
           { *dānishwār* }

golden, *zarīn*, „ *zar*, gold.

(b) The particles *آسا*, *دسیس*, *دس*, *سا*, *سار*, *ش*, and *سان* added to nouns form adjectives denoting similitude, as :—

like musk, *mushkāsā*.

like the sun, *khurdīs*.

like magic, *sihrsā*.

like dust (*i.e.* humble), *khāk-sār*.

like the moon (*i.e.* beautiful,) *māhwash*.

like the sun, *khurshūd-sān*.

(c) The particles *fām* (*pām*, *wām*), *gūn* and *in* denote resemblance in respect to colour, as :—

black-coloured, *siyah-fām*.

rose-coloured, *gul-gūn*.

emerald-coloured, *zumurradīn*.

ruby-coloured, *ʿal-fām*.

tulip-coloured, *lāla-gūn*.

azure-coloured, *āb-gūn*.

(d) Some adjectives to express fulness and completeness are repeated, the letter *ī* being inserted between them, as :—

brimful, *labālab*, from *lab*, lip.

entirely, *sarāsar*, from *sar*, head.

of various colours, *gūnāgūn*, from *gūn*, colour.

(e) Adjectives may be formed from nouns by adding *ی* *yā*, *e* *ma'rūf*, as:—

Persian, *īrānī* ('*ajamī*), from *īrān* ('*ajam*), Persian.

Indian, *hindī*, from *hind*, India.

of the city of Shīrāz, *shīrāzī*, from *shīrāz*, city of Shīrāz.

of the city of Baghdād, *baghdādī*, from *baghdād*, city of Baghdād.

a town, *shahrī*, from *shahr*, a city.

of the sea, *baḥrī*, from *baḥr*, sea.

(f) The particles *ل*, and *آ* are added to denote fitness, as:—

fit for a prince, *shāhwār* or *shāhāna*.

fit for a maniac, *dewāna*.

fit for a man, *mardāna*.

fit for women, *zanāna*.

(g) The ordinal number is formed by adding *um* to the cardinal, as:—

the seventh, *haftum*, from *haft*, seven.

the twenty-seventh, *bīst o haftum*.

The three first ordinals are exceptions to this rule,

as:—

first, *nakhustīn*, *awwal*.

second, *duwum* or *dūyum*.

third, *siwum* or *siyum*.

book the first, *bāb-i-awwal*.

(b) By adding *s* to a noun, preceded by a numeral, a compound adjective will be formed, as:—

of one day's duration, *yak rōza*, from *yak rōz*, one day.

one year old, *yak sāla*, from *yak sāl*, one year.

a man aged 30 years, *mard sī sāla*, from *mard sī sāl*.

fickle, *dū dila*, from *dū dil*, two hearts.

## VERBS.

61. The principal derivative verbs are causal verbs, and are derived from Arabic roots by adding *īdan*, as:—

to seek, to send for, *talabīdan*, from *talab*, search.

to understand, *fahmīdan*, from *fahm*, understanding.

## ADVERBS.

62. A list of Adverbs has been already given (see p. 54).

Adjectives ending in *āna* and *wār* may be considered as adverbs, as:—

in the manner of a pedestrian,	<i>piyāda-wār</i> .		wisely, <i>'aklāna</i> .
			bravely, <i>dilīrāna</i> .

## COMPOUND WORDS.

63.

## SUBSTANTIVES.

(a) Two nouns may be used in juxtaposition in the reverse order of the genitive, the sign of *izāfat* being ejected, as :—

the counsel-book, *pand-nāma*.

the day-book, *rūz-nāma*.

the cook-house, *bāwarchi-khāna*.

the battle-field, *razm-gāh*.

the asylum of the world, *jahān-panāh*.

(b) Two contracted infinitives may be used, connected by , , as :—

speaking and hearing (*i.e.* conversation), *guft o shunīd*.

coming and going, *āmad o raft*, *āmad o shud*.

(c) A contracted infinitive with the corresponding root may be used, as :—

conversation, *guft o go* or *guft-go*.

search, *just o jū*, or *just-jū*.

(d) Two substantives of the same, or of different significations, may be used, as :—

boundary and region (*i.e.* empire), *marz o būm*.

water and air (*i.e.* climate), *āb o hawā*.

growing and increasing (*i.e.* rearing), *nashw o numā*.

(e) An infinitive preceded by *ū* is rendered negative, as :—

the non-hearing, *nā shunīdan*.

*ū* corresponds with the English prefixes *un*, *in* or *non*.  
 „ „ „ negation *no*, *not*. (i)

(f) A numeral and a substantive may be used, as :—

the afternoon, *si-pahar*.

a quadruped, *chahār-pā*, e.

Sunday, *yak-shamba*.

### ADJECTIVES.

64. Compound Adjectives may be formed as follows :—

(a) Of two nouns, both Arabic, both Persian, or one of each, as :—

fairy-faced, *parī rukhsār* or *parī rū*, e.

angelic disposition, *malak akhlāk*.

lion-hearted, *sher-dīl*.

generous disposition, *karīm tab'*.

rose-bud mouthed, *ghuncha dahān*.

ruby-lipped, *yakūt lab*.

army numerous as the stars, *anjum sipāh*.

kingly pomp, *sultanat dastgāh*.

justly disposed, *adālat ā'in*.

melancholy-minded, *maḥzūn khūzr*.



jessamine-scented, *saman bū,e*  
 perspicuous in speech, *faṣīḥ kalām.*  
 resembling the sea, *daryā miṣāl.*  
 eloquent in discourse, *balīgh khutāb.*

5) Of an adjective prefixed to a noun, as:—

handsome-faced, *khūb rū,e.*  
 pure-hearted, *ṣāf dil.*  
 simple-minded, *ṣalīm kalb.*  
 well-disposed, *pākīza khū,e.*  
 right-minded (benevolent), *nek maḥzar.*  
 pleasant chanting, *khūsh ilhān.*  
 ugly-faced, *zisht rū,e.*  
 hard-hearted, *sangīn dil.*  
 sour-browed, *turush abrū.*  
 pure-minded, *ṣāf zamīr.*  
 pure-natured, *pāk tīnat.*  
 black-eyed, *siyāḥ chashm.*  
 sweet-tongued, *shirīn zabān.*  
 red-faced, *surkh rū,e.*  
 grey-haired, *safāid mū,e.*  
 ill-tempered, *kaj khulk.*  
 bitter in speech, *talkh guftār.*  
 sharp-witted, *tez fahm.*  
 swift-footed, *sabuk sair.*  
 ill-mannered, *bad ravish.*  
 pure-natured, *pāk ṭabī'at.*

of good morals, *nek akhlāk*.  
 clear in judgment, *rūshan 'aql*.  
 broken-hearted, *shikasta dil*.  
 distressed in heart, *tang dil*.

(c) Of a verbal root added to a substantive or adjective, as :—

world-conquering, *jahān-gīr*.  
 enemy-enslaving, *'adūw-band*.  
 pearl-scattering, *durr-afshān*.  
 amber-scented, *'ambar-āgīn*.  
 nero-overthrowing, *mard-afgan*.  
 heart-afflicting, *dil-azār*.  
 rose-scattering, *gul-afshān*.  
 assembly-adorning, *majlis-ārā*.  
 soul-refreshing, *rūh-āsā*.  
 fault-forgiving, *khatā-bakhsh*.  
 delight-increasing, *bahjat-afzā*.  
 town-disturbing, *shahr-āshūb*.  
 being covered with dust, *ghubār-ālūd*.  
 blood-shedding, *khūn-rez*.  
 being mixed with honey, *shahd-āmez*.  
 world-illuminating, *gītī-af rūz*.  
 fear-increasing, *waḥshat-afzā*.  
 dread-inspiring, *dihshat-angez*.  
 battle-seeking, *jang-jū*.  
 early rising, *saḥar-khez*.

self-indulging, *tan parwar*.  
 light-spreading, *ziyā gustar*.  
 stranger-cherishing, *gharīb niwar*.  
 heart-expanding, *dil-kushā*.  
 perfume-diffusing, *'iṭr-bez*.  
 soul-creating, *jān-afrīn*.  
 sweet-singer, *khūsh khwān*.  
 rank (of battle) breaking, *ṣaff shikan*.

(d) Of a past-participle added to a substantive,

as:—

shame-stricken, *khajlat zada*.  
 stricken with darkness, *zulmat zada*.  
 experienced, *jahān dāda*.  
 „ „ *wāk'ia dāda*.  
 one who has been tried in battle, *jang azmūda*  
 one who has laid a snare, *dām nihāda*.  
 one who has endured affliction, *miḥnat kashīda*.

(e) Of a substantive with the prefix *ḃ*, as:—

possessed of wealth, *bā-māl*.  
 cheerful, *bā-rāmish*.

(f) Of a substantive with the prefix *be* as:—

senseless, *be khirad*.  
 without discrimination, *be tamīr*.  
 heartless, *be dil*.

unjust, *be inṣāf*.  
 careless, *be bāk*.  
 irreligious, *be dīn*.

(g) Of a substantive with the prefix هم, "together," "with," as:—

being in the same house,	<i>ham-khāna</i> .
„ associates,	„ <i>ṣuḥbat</i> .
„ „	„ <i>rāḥ</i> .
„ „	„ <i>'umr</i> .
„ „	„ <i>nishīn</i> .
„ bed-fellows,	„ <i>bistar</i> .
„ confidants,	„ <i>rāz</i> .
„ in the same school	} „ <i>maktab</i> .
( <i>i.e.</i> school-fellows)	
„ intimate,	„ <i>dam</i> .
sympathising,	„ <i>dard</i> .
a playfellow,	„ <i>bāz</i> .

(h) Of a substantive with the prefix کم, as:—

of little value,	<i>kam-bahā</i> .
thin-bearded,	„ <i>rīsh</i> .
of little resource,	„ <i>māya</i> .
with little experience,	„ <i>tajriba</i> .

(i) By prefixing ʾ to (1) an adjective; (2) a verbal root; (3) a past participle; (4) a substantive

- (1) To an adjective, as :—  
impure, *nā pāk*.  
of impure intention, *nā pāk-rāe*.
- (2) To a verbal root :—  
ignorant, *nā dān*.
- (3) To a past participle :—  
not commended, *nā sitūda*.
- (4) To a substantive :—  
worthless, *nā kār*.  
not according to one's desire, *nā kām*.  
unmanly, *nā mard*.

## VERBS.

65. Persian Verbs may be added to Substantives, Adjectives, Participles, Prepositions and Adverbs.

- (a) To substantives, as :—  
to seek justice, *dād khwāstan*.  
to mix colours, *rang amekhtan*.  
an opinion, *rā, e zadan*.
- (b) To an adjective, as :—  
to do good, *nek warzidan*.  
to become sick, *bīmār shudan*.
- (c) To a participle or noun of agency, as :—  
to become a searcher, *jūyanda gardidan*.  
to sit smiling, *khandān nishistan*.

(d) To particles, as :—

- to come in, *dar āmadan*.
- „ rise up, *bar khūstan*.
- „ sit down, *faro nishistan*.
- „ soar upwards, *bālā parīdan*.
- „ go up, *bālā raftan*.
- „ come down, *pā,īn āmadan*.

(e) The verbs *kardan*, *sākhtan*, *farmūdan* and *namūdan* are often used with substantives and adjectives in the sense of *making*, as :—

- to make an order, *hukm kardan*.
- „ make content, *khushnūd sākhtan*.
- „ pay attention, *iltifāt namūdan*.
- „ peruse a letter, *mutāla'a farmūdan*.

(f) The verbs *dāshtan* and *zadan* are sometimes used in the sense of *making*, as :—

- to keep watch, *pās dāshtan*.
- „ make search, *talab dāshtan*.
- „ express an opinion, *rā,e zadan*.
- „ speak, *haraf zadan*.

(g) The verbs *khurdan* and *dīdan* are used in the sense of “to suffer,” or “experience,” as :—

- to grieve, *gham khurdan*.
- „ be grieved, *ghuṣṣa khurdan*.
- „ feel regret, *ta,assuf khurdan*.

to suffer affliction, *miḥnat dīdan*.

„ smell, *bū, e dīdan*.

„ experience kindness, *iḥsān dīdan*.

(h) The following verbs are chiefly used in compounds :—

to bring, *āwardan*.

„ become (passive), *shudan*.

„ „ (to turn), *gashtan*.

„ „ ( „ ), *gardādan*.

„ bear, *burdan*.

„ be, *būdan*.

„ come, *āmadan*.

„ devour, suffer, *khurdan*.

„ do, make, *kardan*.

„ draw, undergo, *kashīdan*.

„ find, *yāftan*.

„ have, *dāshstan*.

„ make, *sākhstan*.

„ order, *farmūdan*.

„ see, *dīdan*.

„ strike, *zadan*.

„ sit, *nishistan*.

„ search, *justan*.

„ show, *namūdan*.

„ take, *giriftan*.

„ wish, ask, *khwāstan*.

*Examples.*

to apologise, 'uzr *khwāstan*.

„ assault, *hijūm āwardan*.

„ appear, *tālī' āmadan*.

„ be astonished, *muta'ajjab gardīdan*.

„ „ „ *shudan*.

„ „ *ta'ajjub kardan*.

„ „ „ *namūdan*.

„ „ „ *dāshtan*.

„ „ *'ajab āwardan*.

to be beneficent, *ihsān farmūdan*.

„ be bereaved, *hijrān dīdan*.

„ believe, *'itīkāḍ dāshtan*.

„ „ „ *namūdan*.

„ „ „ *āwardan*.

„ „ „ *kardan*.

„ complete, *tamūm kardān*.

„ „ „ *farmūdan*.

„ „ „ *sākhtan*.

„ „ „ *namūdan*.

„ envy, *ḥasad burān*.

„ expect, *intīzar kasnān*.

„ „ „ *kardan*.

„ „ „ *burdan*.

„ „ „ *namūdan*.

„ „ „ *dāshtan*.



to expect, *muntazir gardādan*.

„ „ „ *būdan*.

„ „ „ *shudan*.

„ „ „ *nishistan*.

„ find (others) disappointed, *mahrūm yāftan*.

„ find fault, *'aib justan*.

„ be grieved, *ghuṣṣa khurdan*.

„ take profit, *nafā' giriftan*.

„ return, *rujū' namūdan*.

„ be sorrowful, *maghmūn būdan*

The student should observe the different ways in which the verbs “To be astonished,” “To believe,” “To complete,” “To expect,” are rendered.

Thus *intizār*, “expecting,” takes the active verbs *kardan*, *kashīdan*, *namūdan*, &c., while *muntazir*, “one who expects,” takes the neuter verbs *būdan*, *shudan*, *gardādan*, *nishistan*, &c.

Similarly the other verbs may be rendered.

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## SYNTAX.

## ARRANGEMENT OF WORDS.

In prose compositions the nominative is put first, then the object or complement, and, lastly, the verb, as :—

the mughal purchased the    *mughal tutī-rā kharīd.*  
parrot,

Timur arrived in India,    *tīmūr ba hindūstān rasīd.*

Words and phrases denoting time, manner, &c., when they apply to a whole sentence, are placed first, as :—

one day, in a certain city,    *rūze, dar shahre, dar weshe*  
a darwesh went to the    *bar dukān - i - bakkāle*  
shop of a certain trader,    *raft.*

When the complement to a verb is a complete sentence it is put last, as :—

that man said, “Do you    *ān mard guft, marā aḥmak*  
consider me a fool?”    *mī-pindārī ?*

a certain king saw in a    *pādshāhe dar khwāb dīd ki*  
dream that the whole    *tamām - ī - dandānhā, e-o*  
of his teeth had dropped    *uftāda and.*  
out.

When the object is qualified by a relative sentence the object is placed before the verb, and the qualifying phrase after it, as :—

I have heard of a king *pādshāhe-rā shunīdam ki*  
 who issued the order for *ba kushtanī - e - asīre*  
 the executing of a cer- *ishārat kard.*  
 tain captive.

they relate of one of the *yake-rā az mulūk-i-'ajam*  
 kings of Persia, that he *hikāyat kunana ki dast-*  
 extended the hand of *i-taṭāwul ba māl-i-rā'i-*  
 usurpation over the pro- *yat darāz kard.*  
 perty of the people.

#### CONSTRUCTION OF SUBSTANTIVES, ADJECTIVES, AND PREPOSITIONS.

Adjectives are indeclinable.

The adjective usually follows the noun which it  
 qualifies, as:—

a good man fears God, *mard-i-khūb az khudā mī-*  
*tarsad.*

my black horse was in the *asp-i-siyāh-i-man dar ta-*  
 stable, *wīla būd.*

When the noun is in apposition, the adjective may  
 either precede or follow the substantive.

The word immediately before the verb has usually  
*yā,e ma'rūf,\** as:—

thy father is a good man, *padar-i-tū mard-i-khūb īst ;*  
*or, padar-i-tū khūb mard īst.*

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\* The full form is : *padar-i-tū khūb marde ast*, in  
 which *yā,e mahjūl* is used.

London is a great city, *landan shahr īst bisiyār buzurg*; or, *landan bisiyār shahr-i-buzurgīst*; or, *landan bisiyār buzurg shahr īst*; or, *landan shahr-i-bisiyār buzurg īst*.

If the adjective express more than a simple quality, such as *good* or *bad*, or if it be of Arabic origin, it should be placed *after* the noun, whether expressed before or after the verb, as:—

thy servant is a bad man, *naukar-i-tū mard-i-sharīr\** *īst*; or, *naukar-i-tū mardīst sharīr*. (It would be wrong to say, *naukar-i-tū sharīr mardīst*).

Adverbs should be placed immediately before the adjective; sometimes the second noun may intervene, as:—

England is a very good kingdom, *ingland mamlakat-ī-bisiyār khūbīst*; or, *ingland bisiyār mamlakat-i-khūbīst*; or, *ingland khailī khūb mamlakate ast*; or, *ingland mamlakate ast khailī khūb*.

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\* *Sharīr* is Arabic. One might say:—

*naukar-i-tū bad marde ast*.

When the adjective *precedes* the substantive, it will be noticed the mark of *izāfat* is not used. In Persian this construction is called the inverted epithet.

The names of places and rivers are placed *after* the words city, town, &c., with the *izāfat* between them, as:—

the river Euphrates, *daryā, e farāt.*

The *izāfat* sometimes supplies the place of the conjunction, as:—

a mistress with rosy cheeks *yār-i-gul* 'izār-i-shīrīn  
and honied speech, *sukhan.*

Two nouns, in common use, *sometimes* omit the *izāfat*; they are:—

a companion, master	} <i>ṣāhib.</i>
a possessor of, endowed with	
head, top, extremity,	

as:—

a possessor of wealth,	<i>ṣāhib māl.</i>
possessed of skill,	<i>ṣāhib hunar.</i>
fountain-head,	<i>sar chashma.</i>
head of the way,	<i>sar-rāh.</i>
source of wealth, capital,	<i>sar-māya.</i>

The following noun is used with the Arabic *al*,  
“the”:—

a lord, master, endowed with, *ḡv.*

as :—

possessed of dignity,	<i>zū-l-jalāl.</i>
possessed of motion,	<i>zū-l-ḥarakat.</i>
possessed of life,	<i>zū-l-ḥayāt.</i>
Alexander the Great,	<i>zū-l-ḥarnain.</i>

(two-horned or powerful).

The following noun, similar to those just mentioned, takes the *izāfat*, as :—

people belonging to any profession, an inhabi- tant, lord, master, wor- thy, fit, endowed with	} <i>ahl.</i>
---	---------------

as :—

veiled,	<i>ahl-i-ḥijāb.</i>
an artificer,	<i>ahl-i-san'at.</i>
a councillor of state,	<i>ahl-i-dewān.</i>
a traveller,	<i>ahl-i-siyāḥat.</i>

### COMPOUND ADJECTIVES.

Any noun with a particle prefixed to it may become an epithet, as :—

a man possessed of wealth, *mard-i-bāmāl.*

Some epithets consist of several words, as :—

a country taken in war,	<i>mulk-i-bajang girifta.</i>
a slave with a ring in his ear,	<i>banda, e ḥalka bagosh.</i>
the All-wise, who endows the tongue with speech,	<i>ḥakīm-i-sukhan bar zabān āfrīn.</i>

## NUMERAL ADJECTIVES.

Numeral adjectives precede the substantives to which they belong. The noun must always be in the *singular* number, as :—

a thousand men, *hazār mard* (not) *hazār mardān*.

twenty brave men, *bīst mard-i-dilāwar* (not) *bīst mardān-i-dilāwar*.

The greatest number should be expressed first ; the rest following in the same order, as :—

two hundred and fifty-four *dū šad o panjāh o chahār*  
 thousand seven hun- *hazār o haft šad o hashtād*  
 dred and eighty-three *dū si gūsfand*,  
 sheep,

From eleven to nineteen, however, the smaller number is expressed first. (See p. 65.)

A *definite* noun may be used in the plural number to answer the cardinal number, as :—

the men were two thou- *mardān dū hazār būdand*.  
 sand,

Sometimes a phrase from the Arabic is introduced as an epithet to a Persian substantive, as :—

a darwesh whose prayers *darwesh-i - mustajābu - d -*  
 are answered, *da'wāt*.

a man sincere of speech, *mard-i-šādiku-l-kaul karī-*  
 generous of soul, *mu-n-nafs*.

The adjective pronouns *ān*, *īn*, precede their substantives.

Some adjectives of a pronominal nature, as *hama*, "all," *dīgar*, "other," *chand*, "some," or "several," precede or follow their substantives; for example:—

all the people,

*hama mardumān* ; or, *mardumān-i-hama*.

the other woman,

*dīgar zan* ; or, *zan-i-dīgar*.

some, or several days,

*chand rūz* ; or, *rūz-i-chand*.

## COMPARISON.

The word *than* after the comparative degree is expressed in Persian by *az*, as:—

more splendid than the sun, *roshantar az āftāb*.

women are more delicate than men, *zanān nāzūk-tar az mardān and*.

Sometimes *bih*, "good," in the positive form, is used, when denoting comparison, for "better," as:—

silence is better than evil-speaking; but speaking well is better than silence, *khāmoshī bih az sukhan-i-bad ast ; wa sukhan-i-nek bih az khāmoshī*.

The superlative degree governs the genitive as:—



the best of men,                      *nektarīn-i-mardumān.*  
 they say that the mean-      *goyānd ki kamtarīn-i-jān-*  
     est of animals is the ass,      *warān khar ast.*

The same rule applies to superlative forms from the Arabic, as :—

the most illustrious of the      *ashraf-i-ambiyā.*  
 Prophets,

The particles called prepositions are few in number.  
 The most common are :—

*Az*, “from,” *bā*, “with,” *bar*, “on,” *bā*, “in, into,”  
*be*, “without,” *tā*, “till,” “as far as,” *juz*, “except,”  
 “besides,” and *dar*, “in.”

Prepositions take the simple or nominative form of  
 a noun or pronoun after them, as :—

from Baghdad to Shiraz I      *az baghdād tā shīrāz bā*  
     will go with thee,              *tū khwāham raft.*

Such other words as are used like prepositions  
 require *zer-i-izāfat*, as :—

near the minister,              *nazd-i-wazīr ; or, ba nazd-*  
    *i-wazīr.*

above his head,              *bālā, e sarash.*

before me,              *pesh-i-man ; or, dar pesh-*  
    *i-man.*

under the earth,              *zer-i-zamīn.*

## PRONOUNS.

The affixes are :—

<i>Pers.</i>	<i>Sing.</i>		<i>Plur.</i>
1. my	أَم am,	our	مَان mān.
2. thy	أَت at,	your	تَان tān.
3. his	أَش ash,	their	شَان shān.

Mention has already been made (see page 28 Gr.) of the use of these affixes when attached to nouns.

It will be sufficient in this place to add that the plural terminations are rarely used; and that when the noun to which the affix belongs is in construction with an adjective, the affix is usually added to the *adjective*, as :—

thy dear life, 'umr-i-azizat.

The affixes ام , ات , اش may be employed to denote the dative and accusative cases *to me*, *to thee*, or *me*, *thee*, &c., as well as the possessives *my*, *thy*, *his*.

The affixes may be joined to the verb which governs them, or to any word\* in the sentence, as :—

---

\* Except the simple prepositions and a few of the conjunctions, as *wa* and *yā*.

the porter did not admit *darbā-nam rahū na kard.*  
me,

the earth has so much *khāk-ash chunān bukhurd.*  
consumed it,

Sometimes there is ambiguity; thus, in the first sentence, *darbā-nam*, by itself, might mean *my porter*. In a case of this kind the context must be considered.

The reciprocal pronoun *دخ* corresponds to our pronoun *self*, as:—

I myself, *man khud.*

thou thyself, *tū khud.*

It may be the nominative to *any person* of the verb, the termination of the verb showing sufficiently the sense, as:—

I myself went, *khud raftam.*

they themselves went, *khud raftand.*

It is used as a substitute for a possessive pronoun, as:—

the goldsmith went to *his* *zargar ba khāna.e khua*  
house, *raft.*

I was coming from *my* *man az bāgh-i-khud āma-*  
garden, *dam.*

Zaid beat his (*own*) slave, *Zaid ghulām-i-khud-rā zad.*

zaid beat his (*another's*) *Zaid ghulām-i-o-rā zad.*  
slave,

The affix *khudash* is used in the third person singular, as :—

I saw Zaid in his (own) *Zaid-rā dar khāna, e khud-*  
house, *ash dīdam.*

### DEMONSTRATIVE PRONOUNS, *īn* and *ān*.

When the name of an irrational being, or of an inanimate object has been mentioned, and reference is afterwards made to it by a pronoun (as *it* or *they*), *īn* and *ān*, with their plurals are used, as :—

the lion said the painter *sher guft muṣawwir-i-īn*  
of it was a man, *insān ast.*

the wise men were at a loss *ḥukamā az tāwīl-i-ān 'ājiz*  
in the explanation of it, *mandand.*

The phrases *ān-i-man*, *ān-i-tū*, *az ān-i-man*, *az ān-i-tū*, &c., are equivalent to the English words, *mine*, *thine*, &c., as :—

the throne of Egypt is *maṣnad-i-miṣr ān-i-tūst.*  
thine,

whose house was this originally? *īn khāna arwāl az ān-i-ki būd?*

he said, that of my grandfather's, *guft az ān-i-jaddam.*

when he died, whose did it become? *chūn o bi-guzašt az ān-i-ki shud?*

he said, that of my fa- *guft az ān-i-padar-am.*  
ther's,

ﻻ and ﻻ are simply connectives, not rela-  
tives, as :—

I saw a prince who pos- *malik-zāda-rā dīdam ki*  
sessed wisdom, *'aql dāsht.*

After *ki*, *o* is understood, "that he."

the fool who sets up a *abla, e ki o* (usually writ-  
camphor candle in a ten *ko*) *rūz-i-rūshan*  
clear day. *shama'-i-kāfurī nihad.*

Example in the genitive :—

many a renowned person- *bas nāmwar ki zer-i-zamīn*  
age have they deposited *dafn karda and ki az*  
beneath the dust, of (usually written *kaz*)  
whose existence (*lit.*, *hastiyash ba rū, e zamīn*  
that of his exist- *yak nishān na mānad.*  
ence) no trace remains  
on the face of the  
earth,

Again :—

I am not he whose back *ān na man bāsham ki rūz-*  
you will see in the day *i-jang binī pusht-i-man.*  
of battle (*lit.*, that you  
should see my back),

Example in the dative :—

O (thou) to whom my *ai ki shakhṣ-i-manat ḥakīr*  
 person appeared con- *namūd.*  
 temptible (*lit.*, that  
 my person appeared to  
 thee),

Example in the accusative :—

he whom I beheld all fat, *ān ki chūn pista dīdam*  
 like the pistachio nut *ash ḥama maghṣ.*  
 (*lit.*, he that I saw him),

Example in the ablative :—

that (proceeding) in which *ān ki dar wai mazzina,*  
 there is suspicion of *khayr ast.*  
 danger,

The terms *harkī*, *harchī* correspond respectively to  
 “whosoever,” “whatsoever.” *Harkī* refers to rational  
 beings; *harchī* to inferior animals or inanimate objects.

For example :—

whosoever shall wash his *harkī dast az jān bishūyad,*  
 hands of life, the same *harchī dar dīl dārad bi-*  
 will utter whatever he *goyad.*  
 has on his mind,

When a substantive is expressed after *har*, the par-  
 ticle *ki* may follow, as :—

everything which, *har chīz ki.*

When *yā,e majhāl* is added to a noun, followed by *ki* or *chi*, the substantive is rendered more definite, as :—

envy is such a torment    *ḥasad ranje ast ki az mash-*  
 that it is impossible to    *akḥat-i-ān juz ba marg na*  
 escape from its pangs    *tawān rast.*  
 except by death,

The particles *ki* and *chi*, when used interrogatively, are to be considered as substantives, as :—

whose horse may that be?    *ān asp-i-ki bāshad?*  
 to whom are they speaking?    *kirā mī-goyand?*  
 who are they?    *eshan kiyan?*  
 on account of what are you    *az bahar-i-chi āmadai?*  
 come?  
 for what did you go?    *chirā rafti?*

The particle *tā* is frequently added to numerals; it implies individuality, as :—

I have two or three let-    *man ham dū si tā kāghaz*  
 ters to write (*lit.*, two    *dāram binawīsam.*  
 or three individual let-  
 ters),

When two nouns come together, so as to form one compound word, the genitive is formed by adding *az* to the first noun, which should be made definite by affixing *yā,e waḥdat*, or by prefixing a numeral, as :—

a sword of steel,	<i>shamshīre az fulād, or shamshīr-i-fulādī.</i>
two swords of steel,	<i>dū shamshīr az fulād.</i>

## CONCORD OF VERBS.

If the nominative to a verb be expressive of rational beings, the verb will agree with its nominative, as :  
the brothers were vexed, *barādarān ranjīdand.*

Two or more nouns, in the singular, require a plural verb, as :—

the goldsmith and carpenter seized the images,	<i>zargar wa najjār butān-rā giriftand.</i>
--	---

If the nominative to a verb be expressive of irrational beings, the verb is *usually* in concord with its nominative; but sometimes it is in the singular, as :—

four horses were killed,	<i>chahār asp kushta shudand; or, chahār asp kushta shud.</i>
the animals of the forest made a noise,	<i>jānwarān-i-besha āwāz na- mūdand.</i>

When two or more nouns (expressive of distinct genera) have a common verb, the verb will be in the plural, as :—



the horse and the ass are *asp wa khar az yak jins*  
 not of the same genus, *nīstand*  
 a horse, an ass, and an ox *aspe, wa khare, wa gāwe*  
 were killed, *kushta shudand.*

In respect to nouns representing inanimate objects, the verb is sometimes made to agree with its nominative, sometimes put in the singular.

It is not absolutely necessary to use a verb in the singular when the nominative is in the plural; at the same time the verb is often so used, *especially in the passive voice*, by eminent writers and correct speakers. In the Active Voice the verb should usually agree with its nominative. For example:—

the houses of the people *khānahā,e mardum kharāb*  
 were destroyed, *shudand*; or, *khānahā,e*  
*mardum kharāb shud.*

the houses of this city are *khānahā,e īn shahr bisiyār*  
 very small, *kūchak and*; rarely,  
*khānahā,e īn shahr bisiyār kūchak ast.*

If several nouns representing *distinct* classes of objects have a common verb, the verb will be in the plural, as:—

water, fire and earth are *āb, ātash wa khāk az az*  
 of opposite nature, *dād-i-yak digar and.*

If, however, they be of the same *quality* or *class*, the verb may be in the plural, but is usually in the singular, as :—

in our garden grapes, figs, *dar bāgh-i-mā angūr wa*  
and apples are not to be *anjūr wa seb yāft na mī-*  
found, *shavad; or, rarely, na*  
*mī-shavand.*

at this season snow, rain, *dar īn mausim barāf wa*  
hail, thunder, and light- *bārān wa tagarg wa ra'd*  
ning frequently come *wa bark mukarrar bāham*  
together, *mī-āyad; or, rarely, mī-*  
*āyand.*

If the nouns be expressive of things which have no material existence; *e.g.*, time, day, night, joy, grief, &c., the verb is usually put in the singular, as :—

grief, joy, death, life, all *gham wa shādī wa marḡ*  
come from God, *wa zindagī hama az*  
*khudā mī-āyad.*

manliness and generosity *jawān-mardī wa muruwat*  
make this demand, *chunīn iktizā mī-kunad.*

When a numeral precedes a noun the latter does not require the plural termination; yet if the noun express a rational being, the verb will be in the plural, as :—

ten darweshes will sleep *dah darwesh dar gīlīme*  
on one carpet, *bi-khuspand.*

Irrational beings and inanimate objects take the verb in the singular, as:—

a hundred thousand horses    *ṣad hazār asp hāẓir shud.*  
were ready,

there were two thousand    *dū hazār ghurfā wa hazār*  
rooms and a thousand    *ainwān būd.*  
vestibules,

Nouns of multitude, denoting rational beings, are followed by verbs in the singular or plural, according to the unity or plurality of the idea conceived in the mind of the speaker, thus:—

to the just monarch the    *shāhīnshāh-i-'ādil-rā ra-*  
people is an army,    *'īyat lashkar ast.*

a gang of Arab thieves    *tā'ifa, e duzdān-i-'arab bar*  
had settled on the sum-    *sar-i-kohe nishista bū-*  
mit of a certain moun-    *dand.*  
tain,

the whole nation through    *khalṭe ba ta'aṣṣab bar o*  
partiality flocked to    *gird āmadand.*  
him,

The rule for addressing persons is as follows:—

Among persons in the same sphere of life *you* is used.

Between intimate friends, either *you* or *thou*. From a superior to an inferior, *thou*; but if the inferior be an independent person, it is better to use *you*.

Kings are addressed in the third person singular, sometimes third person plural. The phrase "His Majesty" is used, *not* "Your Majesty." Sovereigns, when speaking of themselves, say, "His Majesty," never "I" or "We." In writing they use "We."

Great personages address each other in the third person singular. Inferiors speak of their superiors in the third person singular.

It will have been noticed that where several nouns have a common verb, the conjunction *wa*, "and," is required.

*Har* and *hama* take the noun in the singular; *har* takes the verb also in the singular; *hama* in the plural, as:—

all the people came, *hama kas āmadand*.

In speaking of exalted personages the plural verb is used, as:—

if the king wishes, *agar pādshāh kabūl farmāyand*.

The verb is used in the singular, when speaking of God.

#### GOVERNMENT OF VERBS.

An active verb does not, as a rule, require that its complement should have the sign of the accusative case. For example:—

O, cup-bearer, bring a *sākiyā saghir i-sharāb bi-yār*.  
goblet of wine!

the darwesh preserved *the* *darwesh sang-rā ba khud*  
stone in his possession, *nigāh dāsht.*  
a certain villager had *an* ass, *dihkāne khare dāsht.*  
the people of the garden *mardumān-i-bāgh* *khār-rā*  
used to beat *the* ass, *mī-zadand.*

When the accusative case is used indefinitely, *rā* is omitted. When any ambiguity would arise from its omission, *rā* should be inserted, as :—

the goldsmith struck the *zargar najjar-rā zad.*  
carpenter,  
the man slew the lion, *mard sher-rā kusht.*

In these cases *rā* is obviously necessary. In the case of compound verbs, *rā* is never added to the substantive (see page 86).

When *rā* is used to denote the *dative* case, its insertion is absolutely necessary, as :—

I gave a book to that man, *ān mard-rā kitābe dādam.*  
In this case *kitābe*, the accusative, is indefinite, and the dative case is expressed by *rā*.

When a verb governs an accusative and a dative case, *rā* cannot be used for both cases. If the *accusative* requires *rā* the *dative* will be expressed by *ba*. For example :—

let them give *the* ruby to *la'l-rā ba ān zan dihand.*  
that woman,  
give me the book, *kitāb-rā ba man bi-dih.*

When the object is in a state of construction with another noun or with an adjective, and from its nature requires *rā*, that termination is added to the latter noun or adjective. Moreover, however complex the sentence may be, *rā* should be placed at the end, as:—

I saw Zaid the son of the minister, *Zaid pisar-i-wazīr-rā dīdam.*

one of the kings of Khurāsān saw in a dream Sultān Mahmūd, the son of Sabaktagīn, *yake az mulūk-i-khurāsān Sultān Mahmūd-i-Sabaktagīn-rā bakhwāb dīd.*

they sent forward several individuals from among men who had seen service and had experienced war, *tane chand az mardān-i-wāki'a dīda wa jang azmūda-rā bi-fristād-and.*

The termination *rā* is often used in the sense, "in respect of," as:—

they relate a story with regard to a certain tyrant, *zālime-rā hikāyat kunand.*

I have heard of a darwesh, *darweshe-rā shunīda am.*

After a generic noun, used generically, *rā* is omitted,\* as:—

---

\* Generic nouns may be used in three ways: definitely, indefinitely, and generically. Thus we may say either *the man, the bird*; *a man, a bird*; or *man, bird*, with reference to the entire species.

Greediness brings both *dar ārad tama' murgh wa*  
bird and fish into the *māhī ba band.*  
net,

The *rā* is equivalent to the definite article "the" used *definitely*, and is, therefore, omitted after generic nouns.

If, however, the noun is in construction with *ki*, the noun is considered definite, and *rā* must be added, as:—

bring, O Sūfī, the cup *Sūfī biyār ki ā,ina šāf ast*  
which is pure as a *jām-rā.*  
mirror,

In the old Persian writers the accusative is formed by prefixing the particle *mar* to the noun, as:—

I saw the man, *mar mard-rā dīdam.*

The particle *rā* is sometimes used in the sense of of the genitive, as:—

Zaid's head, *Zaid-rā sar.*  
a certain person had lost *yake-rā dīl az dast rafta*  
his heart, *būd.*

When an *indefinite* noun occurs at the commencement of a sentence *rā* is required, as:—

I saw a holy man, *pārsā,e-rā dīdam.*

Sometimes *rā* is omitted, as:—

I had a companion, *rafīke dāshtam.*

The pronouns and the Arabic word *fulān*, "such a one," always take *rā*, as :—

I saw thee,	<i>tū-rā dīdam.</i>
I saw such an one,	<i>fulān-rā dīdum.</i>
such a person has concealed himself,	<i>fulān shakhṣ khud-rā pin-hān karda ast.</i>

The *rā* is always used in the case of specific nouns, as :—

Zaid struck Omar,      *Zaid 'Umr-rā zad.*

The pronominal suffixes reject *rā*, as :—

I said to him,      *guftam-ash.*

Sometimes *rā* is used, as "Gulistān," book iii. tale 8 :—

(one of the sages) prohibited his son from eating too much,	<i>pisar-ash-rā nahī kard az bisiyār khurdan.</i>
---	---

Again, Firdūsī's "Shah-nāma":—

he gave arms and money to his army,	<i>silāh wa dirham dād lash-kar-ash-rā.</i>
-------------------------------------	---

When an entire phrase is used in apposition to a noun, *rā* is placed at the end of the phrase, as :—

I saw 'Alī (may Allah be pleased with him !) in a dream,	<i>'Alī (raziyu-l-lāh 'anhū) rā ba khwāb dīdam.</i>
--	---



When an *adjective* is placed in apposition to a noun, *rā* is added to the *noun*, as :—

I saw a tyrant asleep,      *zālīme-rā k̄hufta dīdam.*

The verbs *bāyistan*, to be necessary ; *shāyistan*, to be fit ; *tawānistan*, to be able ; are used impersonally, as :—

it is necessary to do,      *bāyad kard.*

it is proper to say,      *shāyad guft.*

one may do,      *tawānad kard*

The root of *tawānistan* is more frequently used, as :—

one may do,      *tawān kard.*

Some impersonal verbs take a nominative of cognate meaning, as :—

it rains,      *bārān mī-bārād.*

it thunders,      { *r'ad şadā mī-zanad*; or,  
   *r'ad mī-ghurad.*

   { *tundar mī-tundad.*

it lightens,      *bark mī-darakhshad.*

Two tenses of the Potential Mood, present and past, can be formed by adding the contracted infinitive to the aorist and preterite of the verb *tawānistan*, “to be able” :—

I am able to go,      *tawānam raft.*

I was able to go,      *tawānistam raft.*

The verb *khwāstan*, "to desire," is similarly used, as :—

I will go, *khwāham raft.*

If the infinitive precede the governing verb, it takes the full form, as :—

I cannot do this deed, *in kār kardan na mī-ta-wānam.*

When the infinitive and its governing verb are separated by an intervening clause, the full form is used, as :—

it does not become persons *abnā, e jins-i-mārā na shā-*  
of our sort, in the pre- *yad dar huzrat-i-pād-*  
sence of kings, to speak *shāhān juz ba rāstī*  
other than the truth, *sukhan guftan.*

Often after *khwāstan*, *shāyistan*, *bāyistan*, and *ta-wānistan*, the present subjunctive with the particle *ki* is used, instead of the infinitive, as :—

I wish to go, *mī-khwāham ki bi-ravam.*  
it is proper that I should *shāyad ki bi-khwānam.*  
read,

This construction is sometimes necessary, for the sentence *turā bāyad zad* might stand for—"I must strike you," or "you must strike."

The infinitive is often used as a verbal noun, in

which case the noun which follows is put in the genitive, as :—

from the arrival of spring	<i>az āmadan-i-bahār, az raf-</i>
and the departure of	<i>tan-i-dai, aurāk-i-ḥa-</i>
winter the leaves of our	<i>yāt-i-mā mā-gardad</i>
lives are folded.	<i>ṭai.*</i>

## THE TENSES.

After verbs signifying “to command,” “to order,” the perfect tense is used to imply that the order given was *immediately* carried out, as :—

the king gave orders to	<i>pādshāh farmūd tā o-rā</i>
put him into prison,	<i>dar zindān nihādand.</i>
the sage commanded that	<i>ḥakīm farmūd tā ghu-</i>
they should throw the	<i>lām-rā ba daryā andāk-</i>
boy into the sea.	<i>tand.</i>

If the fulfilment of the order was not *immediate*, the present subjunctive is used, as :—

(the king) commanded	<i>bi-farmūd ki muṣāra'at ku-</i>
them to wrestle,	<i>nand.</i>
he gave orders so that they	<i>farmūd tā ustād-rā khi'l a.</i>
bestowed a robe of ho-	<i>o ni'mat dādand.</i>
nour and a reward on	
the master,	

---

\* To become rolled up; to close, *ṭai gardādan.*

In narration, when a second verb occurs after a verb in the preterite, the present, or aorist, is used, as :—

the young tiger saw that    *palang bachcha dīd ki tā-*  
 he *has* not the power    *kat - i - mukāwamat na*  
 of resisting.    *dārad.*

In recounting a conversation the very words of the speaker are used, as :—

Hātīm told her that he    *Hātīm o-rā guft ki na*  
 would not eat,    *khwāham khurd.*

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## SECTION II.

## COMPOSITION OF SENTENCES.

## LESSON 1.

## Substantives.

man,	<i>mard</i> ; <i>ādām</i> ; <i>mardum</i> ; <i>insān</i> .
father,	<i>padar</i> ; <i>wālid</i> ; <i>ab</i> ; <i>abū</i> ; (parents) <i>wālidain</i> .
husband,	<i>shanhar</i> ; <i>zauj</i> ; <i>khaṣm</i> .
brother,	<i>barādar</i> ; <i>akh</i> .
son, or child,	<i>pisar</i> ; <i>walud</i> ; (child) <i>tiṣṭ</i> ; <i>ibn</i> .
boy,	<i>kodak</i> ; <i>tiṣṭ</i> , (plur.) <i>aṭṭūl</i> ; <i>bachcha</i> .
animal,	<i>jānwār</i> ; <i>jānwar</i> ; <i>haiwān-i-ghair nāṭik</i> ; (beast of prey) <i>nakhchīr</i> ; (wild beast) <i>waḥsh</i> , (plur.) <i>wuhūsh</i> .
horse,	<i>asp</i> ; <i>markab</i> ; <i>faras</i> .
house,	<i>khāna</i> ; <i>kad</i> ; <i>buḡ'a</i> ; <i>makām</i> ; <i>makān</i> ; <i>baṭ</i> ; <i>maskin</i> ; <i>ma, wā</i> ; (hut) <i>kulba</i> ; (building) <i>'imārat</i> ; (palace) <i>maḥall</i> .
pen,	<i>kalam</i> .
dog,	<i>sag</i> ; <i>kalb</i> .
elephant,	<i>fīl</i> ; <i>pīl</i> .
woman,	<i>zan</i> ; (married lady) <i>khātūn</i> ; (lady of rank) <i>begam</i> .
mother,	<i>mādar</i> ; <i>wālidā</i> .
wife,	<i>zan</i> ; <i>zauja</i> .
sister,	{ <i>khawāhar</i> (elder). <i>hamshūra</i> (younger).
daughter,	<i>dukhtar</i> ; <i>ṣabīya</i> .
girl,	<i>dukhtarak</i> ; <i>zan-i-shabāb</i> .
thing,	<i>chīz</i> ; <i>shai</i> (plur.) <i>ashiyā</i> .
mare,	<i>nādiyān</i> .
table,	<i>mez</i> .

book,	<i>kitāb ; daftar ; jarīdat.</i>
fox,	<i>rūbāh.</i>
cow,	<i>mālah gāw ; (cattle) baḡar or mawāshī.</i>

## Adjectives.

good,	<i>khūb ; nek ; bih ; taiyab ; nafīs.</i>
bad, wicked,	<i>bad ; kharāb ; khabīṣ ; fāhish ; fāsīd.</i>
great, large,	<i>kalān ; buzugr ; 'aẓīm ; a'ẓam ; kabīr.</i>
little, small,	<i>khurd ; khwār ; kotah ḡad, or kashīr ḡad (stature).</i>
lazy,	<i>sust ; tamhal.</i>
wise,	<i>dānā ; 'aklmand ; dānishmand ; zakī ; khīradmand.</i>
ignorant,	<i>nādān ; nā fahm ; jāhil ; nā khwānda.</i>
swift,	<i>tez ; chust ; chālāk ; tezrau ; chābuk.</i>
high, lofty,	<i>buland ; 'ālī.</i>
handsome,	<i>khūb-ṣurat ; ḡasīn ; zebā ; marghūb ; khūsh shakl ; khūsh haikal ; ḡabūl-ṣurat ; jamīl ; wajīh.</i>
ugly,	<i>bad-ṣurat ; bad haikal ; zisht ; karihu-l-mangar ; ḡal'at-i-nā-mausūn ; shaklu-l-ma'ūn ; ḡabīh-ṣurat ; nā khūsh ḡal'at.</i>

## EXAMPLES.

this is my brother,	<i>īn barādar-i-man ast.</i>
that is your son,	<i>ān pīsarast ast.</i>
these are their houses,	<i>īn khānahā, e eshān and.</i>
this is my father's house,	<i>īn khāna, e padaram ast.</i>
that is your brother's horse,	<i>ān asp-i-barādar-i-[tū ast] or [tūst].</i>
this is that man's mother,	<i>īn mādar-i-ān mard ast.</i>
that is your sister,	<i>ān khwāharast ast.</i>
thy sister's horse is swift,	<i>asp-i-khwāharast tezrau ast.</i>
this pen is very good,	<i>īn ḡalam bisiyār khūb ast.</i>
that is a very good book,	<i>ān kitāb bisiyār khūb ast.</i>
she is a little woman,	<i>{ o zan-i-kotah-ḡad ast. o zanak ast.</i>
his father was a great man,	<i>padar-i-o buzugr būd.</i>

your sister was very handsome,	{	<i>khwāhar - i - tū mah-wash būd.</i>
		<i>khwāhar - i - tū mah-ṭal'at būd.</i>
		<i>khwāharat bisiyār marghūb būd.</i>
my brother's horses were extremely swift,		<i>aspān-i-barādaram nihāyat tez-raftār būdand.</i>
their children's books were very good,		<i>kitābhā, ebachchagān-i-eshān bisiyār khūb būdand.</i>

*Exercise.*—I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very wise. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were excessively ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

## LESSON 2.

## EXAMPLES.

the elephant is larger than the horse,	<i>fīl az asp kalān-tar ast.</i>	
the fox is smaller than the dog,	<i>rūbāh az sag khurd-tar ast.</i>	
the horses are swifter than the elephants,	<i>aspān az fīlān tezrau-tar and.</i>	
the elephant is the largest animal of all,	{	<i>fīl az hama jānwārān buzurg ast.</i>
		<i>fīl buzurgtarān-i-hama hai-wānāt ast.</i>

the elephant, the horse, and  
the dog, are wiser than  
all other animals,

{ *fīl, asp, o sag az ama jā n-  
warān-i-digar dānā-tar  
and.  
fīl, asp, o kalb az hama  
ḥaiwānāt-i-digar zakā-  
wat-tar dārand.*

*Exercise.*—The cow is more lazy than the horse. These men are more wicked than dogs. The boys are more ignorant than the girls. The horses and the dogs are handsomer than the elephants. My pen is better than your pen. This boy is wiser than that boy. My father's horse is swifter than your brother's mare. Our dogs are swifter than your horses. The men are worse than the women. The fox is wiser than the dog. This pen is the worst of all (worse than all). This woman is the handsomest of all (more handsome than all). That girl was much wiser than her mother. She was the wisest of all the girls (wiser than all the girls).

## LESSON 3.

## EXAMPLES.

who is that man?  
who is this woman?  
who are these boys?  
who are those girls?  
whose house is this?  
whose children are these?  
whose books are these?  
whose daughter is she?  
where is my father?  
where is his brother?  
where are your father's  
horses?

*ān ādam kīst ?  
īn khātūn kīst ?  
{ īn kodakān kīstand ?  
īn atfāl kīstand ?  
ān dukhtarān kīstand ?  
īn khāna, e kīst ?  
īn bachchagān-i-kīstand ?  
īn kitābhā, e kīstand ?  
o dukhtar-i-kīst ?  
padaram kujā ast ?  
barādarash kujā ast ?  
aspān-i-padar-i-shumā kujā  
and ?*



where are my brother's children's books?	<i>kitābhā,e bachchagān-i-bar-ādar-i-man kujā and?</i>
where may be that man's mother's mare?	<i>mādiyān-i-mādar-i-ān ādam kujā bāshad?</i>
is this your house?	<i>āyā, in khāna,e shumā ast?</i>
was that my father's horse?	<i>āyā, ān asp-i-padar-i-man būd?</i>
may this be my sister's table?	<i>āyā, mez-i-khṡwāhar-i-man bāshad?</i>
how many pens will there be?	<i>chand kalamhā khṡwāhand būd?</i>
what-like books will they be?	<i>kitābhā,e chi kism khṡwāhand būd?</i>

*Exercise.*—Where is your brother? Where is this man's mother? Whose son are you? Whose horses are these? How many houses are there? What sort of book is this? Is that your sister's table? Is this pen yours? Where had you been yesterday? Where will these children be to-morrow? When will you be at home (in the house)? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two books on the table yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? Will there be eight men in the house three days hence? Were there five or six dogs there two days ago? What is this thing? What animals are these? Is that animal a horse or a cow?

## LESSON 4.

day,	<i>roz; yaum.</i>
city,	<i>shahr; balad (plur. bilād).</i>
river,	{ <i>daryā; rūd-khāna.</i>
	{ (canal) <i>nahr.</i>
forest,	<i>besha; bādiya; (desert) dasht; ṡaḡrā; bi-yābān kā'-i-basīṡ.</i>
a plain,	<i>maidān.</i>

water,	<i>āb</i> ; (drinking) <i>āb-i-zulāl</i> ; (dirty) <i>āb-i-mukad-</i> <i>dar</i> , or <i>manjal āb</i> ; (iced) <i>āb-i-yakh</i> ; (pure) <i>salsabīl</i> ; (impurity of) <i>kadūrat</i> ; (purity of) <i>'uzūbat</i> ; (boiling) <i>āb-i-dāgh</i> ; (warm) <i>āb-</i> <i>i-malūl</i> ; (still) <i>āb-i-khufta</i> ; (running) <i>āb-</i> <i>i-rawān</i> .
fish,	<i>māhī</i> ; <i>samak</i> .
street,	<i>kūcha</i> .
night,	<i>shab</i> ; <i>lail</i> .
a boat,	<i>māshūya</i> ; <i>zaurak</i> ; <i>safīna</i> ; <i>kishtī</i> , <i>khurd</i> .
a tree,	<i>darakh</i> ; <i>shajar</i> ; (young) <i>nihāl</i> ; (branch) <i>shākh</i> .
a road,	<i>rāh</i> ; <i>rāh</i> ; (high) <i>shāh-rāh</i> ; <i>shārī</i> ; <i>jāda</i> .
fruit,	<i>mewā</i> ; <i>bar</i> ; <i>šamar</i> (plur.) <i>ašmār</i> .
bird,	<i>paranda</i> ; <i>murgh</i> ; <i>ṭair</i> (plur.) <i>ṭuyūr</i> .
name,	<i>nām</i> ; <i>ism</i> .
people,	<i>ahl</i> ; <i>ins</i> ; <i>insān</i> ; <i>ḥaiwān-i-nātiq</i> .

## Intransitive Verbs.

to stay, dwell,	{ <i>mūndan</i> .
to come,	{ <i>manzil dāshtan</i> ; <i>sākin būdam</i> .
to go,	<i>āmadan</i> .
to run,	<i>raftan</i> .
	<i>dawīdan</i> ; <i>pūyīdan</i> .
to sleep,	{ <i>khwābīdan</i> .
	{ <i>khuftan</i> .
	{ <i>khushīdan</i> .
to arrive,	<i>rasīdan</i> ; <i>wārid</i> or <i>wurūd shudan</i> .
	{ <i>jārī shudan</i> .
to flow,	{ <i>rawān shudan</i> .
	{ <i>sail-i-āb shudan</i> .
to proceed, advance,	<i>pesh raftan</i> ; <i>mukaddam shudan</i> .
	{ <i>pas pā shudan</i> .
to retreat, fall back,	{ <i>akab āmadan</i> .
	{ <i>muta'ākib shudan</i> .
to sit,	<i>nishastan</i> .
to return,	<i>bāz</i> or <i>pas gashtan</i> .

to die,  $\left\{ \begin{array}{l} \text{murdan.} \\ \text{wafāt yāftan.} \\ \text{ba jahān-i-bākī raftan.} \\ \text{intikāl kardan.} \\ \text{(ready) ba jān āmadan.} \end{array} \right.$

## EXAMPLES.

I am staying in the city,  $\left\{ \begin{array}{l} \text{man dar shahr mī-mānam.} \\ \text{man dar shahr manzil mī-} \\ \text{dāram.} \\ \text{man dar shahr sukūnat} \\ \text{[paḡīram]. [mī-dāram.]} \\ \text{padāram dar ān [khāna]} \\ \text{tashrīf mī - dārand.} \\ \text{[manzil.]} \end{array} \right.$

my father dwells in that house,  $\left\{ \begin{array}{l} \text{padāram dar ān [khāna]} \\ \text{tashrīf mī - dārand.} \\ \text{[manzil.]} \end{array} \right.$

we came from the forest yesterday,  $\left\{ \begin{array}{l} \text{dī rūz az beshā mā āmadem.} \\ \text{mā farda ba shahr khwāhem} \\ \text{raft.} \end{array} \right.$

we will go to the city to-morrow,  $\left\{ \begin{array}{l} \text{murgh bālā, e shākh-i-da-} \\ \text{rakht mī-nishast.} \end{array} \right.$

the bird was sitting on the tree,  $\left\{ \begin{array}{l} \text{kujā mī-ravad?} \\ \text{az kujā in [daryā rawān} \\ \text{ast]? [rūd - khāna mī-} \\ \text{ravad.]} \end{array} \right.$

where are you going ?  $\left\{ \begin{array}{l} \text{in mardumān dar shahr mī-} \\ \text{khwāband?} \end{array} \right.$

whence does this river flow?  $\left\{ \begin{array}{l} \text{in rāh ba-kudām jā sar mī-} \\ \text{kashad?} \\ \text{in rāh ba-kujā mī-rasad?} \end{array} \right.$

do these men sleep in the city ?  $\left\{ \begin{array}{l} \text{dar ān daryā māhiyān bi-} \\ \text{siyār buzurg and?} \end{array} \right.$

where does this road lead to (go to) ?  $\left\{ \begin{array}{l} \text{ānān kīstand ki zer-i-da-} \\ \text{rakht nishasta būdand?} \end{array} \right.$

is the fish in that river very large ?

who were those that were sitting underneath the tree ?

*Exercise.*—The forest near the city is very large. How many men are sleeping beneath the tree? The road towards the forest is not very good. The horses

were running from the plain. The water flows from the river into the city. In that forest there were many large trees. The boats on the river are coming towards the city. How many boats are there? There will be 250 horses on the plain to-morrow. There were 2500 men on the large plain near the city yesterday. A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city. That man stayed nine days in my house. I slept one night in the forest, but I will not sleep there a second night. The water is flowing from the river into the streets of the city. The men are advancing towards the city. The fruit on these trees is very good. Where do all these people come from? What is the name of that city? What is the name of that river which flows from the forest? What is the name of the street in which you dwelt? The people were sitting beneath the trees. When did you arrive in this city? When will you return home?

## LESSON 5.

## Substantives.

bread,	<i>nān.</i>
butter,	<i>maskā; kara; zubdat.</i>
wine,	<i>sharāb; mai; bāda; ṣahbā; (fermented liquor) <u>khamr</u>.</i>
tea,	<i>chā or chā,e; (urn) samāwar.</i>
breakfast,	<i>(very early) nāshta; (between 11 and 12) nahār; (about noon) chāsht.</i>
dinner,	<i>shām; ta'ām-i-shām; (food) <u>khurish</u>; <u>khōrūk</u>; <u>ghizā</u>; āshām; ma'ishat.</i>
knife,	<i>kārd; (penknife) chūkū.</i>
fork,	<i>changāl.</i>
meat,	<i>gosht; (cold meat) gosht-i-shabīna or gosht-i-sard; gosht-i-shabmānda.</i>
milk,	<i>shīr; (cream) sar-i-shīr; zabd.</i>
rice (boiled),	<i>(raw) birinj; (cooked) chataw.</i>

plate,	<i>bushkāb</i> ; <i>rikāb</i> ; <i>ṭabak</i> ; (large) <i>kāb</i> ; (cover) <i>sar posh-i-kāb</i> .
spoon,	<i>kāshugh</i> .
sugar,	<i>shakar</i> , <i>kand</i> , <i>nabūt</i> ; (sugar-cane) <i>nai-shakar</i> ; (loaf) <i>kulla</i> , <i>e kand</i> ; (refined) <i>kand-i-mukarrar</i> .
a letter,	<i>khatt</i> ; <i>ruka'a</i> ; <i>risālat</i> ; (royal) <i>nāma</i> ; (official) <i>khatt-i-sarkūr</i> ; (private) <i>khatt-i-khūnagī</i> .
news,	<i>khābar</i> ; <i>akhbār</i> ; <i>īlām</i> .

## Adjectives.

cold, <i>sard</i> ; (intense) <i>zamharī</i>	clean, <i>ṣāf</i> ; <i>pāk</i> ; <i>pākīza</i> ; <i>naẓīf</i>
hot, <i>garm</i> ; <i>hārr</i>	pure, <i>khūlīs</i> ; <i>maḥz</i> ; <i>khulūs</i>
sweet, <i>shirīn</i>	ready, <i>taīyūr</i> ; <i>muḥaiyā</i>

## Verbs.

to swim,	{ <i>shināwīdan</i> .
to bring,	{ <i>shināw kardan</i> .
	<i>āwardan</i> .
to make (prepare),	{ <i>sakhtan</i> .
	{ <i>taīyūr</i> or <i>muḥaiyā kardan</i> .
to eat,	<i>khurdan</i> .
to drink,	{ <i>khurdan</i> .
	{ <i>naushīdan</i> .
to eat and drink,	<i>akl wa sharb farmīdan</i> .
to make, do,	<i>kardan</i> .
to place, put,	<i>nihādan</i> .
to take away,	{ <i>burdan</i> .
	{ <i>bar dāshtan</i> .
	{ <i>bar girīftan</i> .
to call,	<i>ṭalabīdan</i> .
to learn,	<i>āmokhtan</i> .
to give,	{ <i>dādan</i> .
	{ <i>bakhshīdan</i> .
	{ <i>īnāyat kardan</i> .
	{ <i>āta kardan</i> ; <i>arzānī dāshtan</i> .

to say, tell,	{ <i>guftan.</i> <i>harf zadan.</i> <i>sukhan guftan.</i>
to see, look,	{ <i>didan.</i> <i>mushāhida kardan.</i> <i>mu'aiyana kardan.</i> <i>mulāhaza kardan.</i>
to hear,	{ <i>shunīdan; ishghā kardan.</i> <i>shunūdan; gosh kardan.</i> <i>shinuftan.</i> <i>istimā' namūdan.</i>
to strike,	{ <i>zadan.</i> <i>zarb zadan.</i>
to read,	<i>khvāndan.</i>
to write,	<i>nawishtan; raqam or tah-</i> <i>rīr kardan.</i>
to take,	<i>giriftan; (seize) dast dar</i> <i>girebān zadan.</i>

## EXAMPLES.

he is bringing bread,	<i>o nān mī-ārad.</i>
we drink water,	{ <i>mā āb-i-zulāl mī-khurem.</i> <i>mā āb-i-zulāl mī-naushem.</i>
they drink wine,	<i>eshān sharāb mī-naushand.</i>
my brother will drink cold	<i>barādaram āb-i-sard o šāf</i>
pure water,	<i>khvāhad khurd.</i>
make tea,	{ <i>chā taiyār bi-kun.</i> <i>chā bi-sāz.</i>
bring a spoon,	<i>kāshughe biyār.</i>
give me some meat,	<i>kādre gosht marā bi-dih.</i>
bring a knife and fork,	<i>kārde o changāle biyār.</i>
make breakfast ready,	<i>nahār taiyār bi-kun.</i>
bring a clean plate,	<i>bushkāb-i-šāf biyār.</i>
when will you get dinner	<i>kai shām-rā khvāhed āward?</i>
ready?	
will you drink wine?	<i>sharāb khvāhed khurd?</i>
what will you eat?	<i>chi khvāhed khurd?</i>

*Exercise.*—Do you eat any fruit? Bring me some tea, sugar, and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk. Will you give me some wine and some cold water, that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons, and three clean plates. He reads very good books. He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

## LESSON 6.

## EXAMPLES.

put the water on the table,	<i>āb-rā bar mez [bi-nih].</i>
	<i>[bi-guzār.]</i>
take away the sugar,	{ <i>shakar-rā [bar dār]. [bar</i>
	<i>gār.]</i>
	<i>kand-rā bi-bar.</i>
give me the wine,	<i>sharāb-rā ba-man bi-dih.</i>
clean (make clean) the plate,	<i>bushkāb-rā šāf bi-kun.</i>
cool the water,	<i>āb-rā sard bi-kun.</i>

*Exercise.*—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar? He is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking the wine. I shall see him to-morrow. We shall see them to-day in the city. If they see us here, they will beat us very much. We shall not see that man, if we remain in this house.

## LESSON 7.

## EXAMPLES.

he has placed good food upon the table,	{ o bar mez <i>ta'am-i-khūb</i> ni- hāda ast. o bar mez <i>khurish-i-nafis</i> guzāshta ast.
she has made tea,	ān zan chū taigār karda ast.
my father has 'drunk all the wine,	padaram tamām sharāb-rā <i>khurda</i> ast.
we drank cold water,	mā āb-i-sard <i>khurdem</i> .
who has eaten the rice ?	birinj-rā ki <i>khurda</i> ast ?
he called all the servants into the house,	o hama naukarān-rā anda- rūn-i- <i>khāna</i> talabīd.
we had given very good bread to the men,	mā mardumān-rā bisiyār <i>khūb</i> nān dāda būdem.
the women ate bread and drank milk,	zanān nān o shīr <i>khurdand</i> .

*Exercise.*—Have you learned the Persian language ? I have read a few pages. Have you seen the city of Teherān ? You have made the voyage of the sea, what wonders did you see there ? I may say what one of the sages said, "The wonder that I saw on the sea was this, —that I came safe to land." How much money have your friends given you ? My father gave me an order for one thousand rupees. How much did you give to the man ? How many rupees did he demand of you ? He demanded ten rupees, and I gave him three rupees and a half. Have you prepared breakfast ? Have you prepared a good dinner for two people ? Have you put the bread on the table ?

## LESSON 8.

to be able, *tawānistān* ; root *tawān*.

## EXAMPLES.

he can (or is able to) speak our language,	{ o zabān-i-mā mī-tawānād guft. o zabān-i-mā guftān mī-ta- wānād.
---	--



are you able to read my writing? { *shumā nawishta, e marā khwāndan mī-tawāned?*  
*dast-i-khatt-i-man khwāndan mī-tawāned?*

no one will be able to read this but yourself, *siwā, e shumā kase īn-rā khwāndan na khwāhad tawānist.*

he can speak a little English, *kādre dar zabān-i-inglisī mī-tawānad harf zad.*

they have done eating, { *eshān az khurdan fāriḡh shuda and.*

{ *eshān az tanāwul-i-tā'ām pardākhta and.*

{ *eshān-rā az tanāwul-i-tā'ām farāḡhat kūsil shud.*

have you done writing? *shumā az nawishtan fāriḡh shuda ed?*

they had done reading when I arrived there, { <sup>1</sup> *dar hīn-i-rasīdan-i-man, eshān az khwāndan fāriḡh shuda būdand.*

{ *wakte ki man rasīdam eshān, &c.*

{ *ba-mujarrad-i-rasīdan-i-man, eshān, &c.*

*Exercise.*—When he had done writing the letter, then I came away from the house. When you come (*i. e.* shall come) here to-morrow, I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Persian well. I hope I shall be able to learn the language of this country in the space of six months.

<sup>1</sup> "Come punctually," *wakt-i-[mau'ūda] biyū. [ma'hūd; mu'aīyan.]*

## LESSON 9.

to rise,	<i>khāstan.</i>	root <i>khez.</i>
to begin,	<i>giristan.</i>	„ <i>gīr.</i>
to allow,	<i>dādan.</i>	„ <i>dih.</i>
	<i>guzāshtan.</i>	„ <i>guzār.</i>

## EXAMPLES.

he arose and began to say,	<i>o bar khāst wa guftan girift.</i>
they began to read,	<i>eshān khwāndan giriftand.</i>
you began to eat,	<i>shumā khurdan girifted.</i>
he allows them to come	<i>dar khāna eshān-rū ijāzat-i-</i>
into the house,	<i>āmadan dihad.</i>
let him go,	{ <i>o-rā raftan bi-dih.</i>
	{ <i>o-rā bi-guzār ki bi-ravad.</i>
he is allowed to come,	{ <i>o mī-tawānad āmad.</i>
	{ <i>orukhsat-i-āmadanyāfta ast.</i>
he will allow us to do what	<i>harchi mā mī-khwāhem, o</i>
we like,	<i>rāwā dārad ki mā bi-kunem.</i>

*Exercise.*—He sat down, and began to tell this story. One man began to say, I shall not be able to eat this bread. Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day. My father is allowed to go to Shirāz on account of transacting (making) business. Go to my brother's house, present to him my compliments, and bring home my saddle. Strip off your clothes, swim across this river, and bring the boat to this side.

## LESSON 10.

## EXAMPLES.

he is in the habit of read-	{ <i>o har sabāh 'adat-i-khwān-</i>
ing every morning,	
	{ <i>dan dārad.</i>
	{ <i>o har sabāh mī-khwānad.</i>

- he is in the habit of writing something every day, { *o har rūz chīze mashk-i-nawishtan dārad.*  
*o har rūz chīze 'ādat-i-nawishtan dārad.*
- he used always to give (make) this injunction to the scholar, *o hamesha shagird-rā 'ādat-i-tākīd mī-kard.*
- I wish to learn the Persian language, { *man zabān-i-fārsī āmokhtan mī-khūwāham.*  
*marā arzū, āmokhtan-i-zabān-i-fārsī ast.*
- what do you wish to say? *kudām sukhān guftan mī-khūwāhed?*
- I wish to write a letter, *khatt nawishtan mī-khūwāham.*

*Exercise.*—I am accustomed every day to rise at the dawn. He is in the habit of dining every day at two o'clock. We make it a practice to read three hours in the morning. I wish very much to learn the language of this country. Do you wish to read this book? It is necessary to learn the Arabic language in order to speak and understand well the Persian. It is desirable to know the language of the country in which you are dwelling.

## LESSON 11.

## EXAMPLES.

- who killed that man? { *ān ādam-rā ki kusht?*  
*kudām kas katl-i-ān ādam kard ast.*
- he has placed all the things on the table, *o hama chīzhā bar mez [nihāda] ast. [guzāshta.]*
- lay my watch on the shelf, *šā'at-i-man bar šāk [bi-guzār]. [bi-nih.]*

they have eaten up all the dinner,	{ <i>eshān tamām shām-rā bi-l-kull khurda and.</i>
write a letter for me,	{ <i>eshān shām tamām tanāwul karda and.</i>
	<i>az barā,e man khatte binawis.</i>
he has cut down all the trees in the garden,	{ <i>tamām darakht ki dar bāgh ast, burīda ast.</i>
	{ <i>o hama darakhthā,e bāgh-rā munḡaṭi' karda ast.</i>

*Exercise.*—Put all the things on the table. That man has killed my companion. Has he written out the two letters, as I told him? The king said to the soldier, Cut off this man's head in my presence. Throw out the water from this basin. They all spoke out, saying, We will not sit down in your house unless you make an apology for this conduct. His father, mother, brothers, and sisters have all died. The goat has smashed the looking-glass with his horns. He has lost a great sum of money (very many rupees) in gambling. You will sit down in this room until I return from the king's audience (*darbār*). The dog has eaten up the whole of the butter. Who has cut down that fine tree?

## LESSON 12.

## EXAMPLES.

I read my book,	<i>man kitāb-i-khud-rā mī-khwānam.</i>
thou readest thy book,	{ <i>tū kitāb - i - khudat mī-khwānē.</i>
	{ <i>tū kitāb - i - khud mī-khwānē.</i>
he reads his (own) book,	<i>o kitāb - i - khudash mī-khwānad.</i>

she reads her (own) book,	<i>ān zan kitāb-i-khud-rā mī-khwānad.</i>
we have seen our father,	<i>mā pidar-i-[khud] dīda em.</i> <i>[khud-i-mān.]</i>
have you written your letter?	<i>shumā khatt-i-khud-rā na-wishta ed?</i>
the goldsmith and carpenter went to their (own) city,	<i>zargar o [nājjār] ba shahr-i-khud-i-shān raftand.</i> <i>[darrūdgar.]</i>
the women feed their (own) children,	<i>zanān bachchagūn-i-khud-i-shān mī-parwarand.</i>

*Exercise.*—Did you see your father yesterday? Bring your dogs here to-morrow, that we may go a-hunting. Wait in this room till I shall have done writing my letter to your master. Give my compliments to your master and say that Mr. F. is not at home. Why do you beat your servants in that manner? In my country every man considers his own house as his castle. My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff, Go and take your money from the woman. The plaintiff came back and said, Sir, I cannot get my money from this woman.

### LESSON 13.

#### EXAMPLES.

where did you find this dog-like, unclean animal?	<i>in jānwar ki najis miṣal-i-sag ast kujā yāfted?</i>
a wise man like you,	<i>{ miṣal-i-shumā dānā.</i> <i>{ hamchū shumā dānā.</i>
what-like animals are these?	<i>{ in haiwānāt chi sūn and?</i> <i>{ in jānwarān miṣal-i-ki and?</i>
he took up a very large stone,	<i>o sange bisiyār kalān bar dāsht.</i>
a fine-looking stag came in sight,	<i>āhū,e khūsh manzar ba nazar āmad.</i>



will you come yourself to-morrow?	{ <i>shumā khud farda khwāhed āmad?</i> <i>shumā khud-i-tān farda khwāhed āmad?</i> <sup>1</sup>
will you, sir, come to-morrow?	<i>shumā khud tashrīf khwāhed āward?</i>
how is the health of your honour?	{ <i>mizāj-i-sharīf chigūna ast?</i> <i>mizāj-i-janāb chi [sūn] ast?</i> [ <i>ṭaur.</i> ]
will you, sir, drink any wine?	{ <i>shumā khud kadre sharāb naush-i-jān khwāhed farmūd.</i> <i>janāb khud mail-i-sharāb khwāhand farmūd.</i>
may it please monsieur to sit down,	{ <i>janāb-i-'ālī ba kursī tashrīf bi-dāred?</i> <i>bismi-l-lāh bi-farmāyed</i> (at the time of eating).
how is the health of your highness?	{ <i>mizāj-i-janāb-i-'ālī ba khairiyat ast?</i> <i>mizāj-i-janāb-i-'alā ba 'āfiyat ast?</i>

*Exercise.*—I am going there myself this very day. Will you come yourself to-morrow? If he himself cannot give the money, perhaps his brother will be able to advance it for him. We do not wish to appear ourselves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (master's) dinner is ready. Master's *pālki* (*vulg.* palanquin) is now at the door. You, sir, are my father and mother; there is no one in the world, except your honour, who will assist your poor miserable slave. Where is the native country of your highness? Will your majesty ride on the white elephant to-day?

<sup>1</sup> This form is rarely used.



## LESSON 15.

## EXAMPLES.

you must go home,	{ tū-rā ba <u>khāna</u> ,e <u>khud</u> raftan bāyad. bāyad ki tū ba <u>khāna</u> ,e <u>khud</u> bi-ravī.
I must buy a good horse,	{ az barā,e <u>khud</u> asp i- <u>khūb</u> marā bāyad <u>kharīd</u> .
do not commit such folly,	{ chunīn <u>himākat</u> ma kun. dar chunīn bādiya,e zalālat ma rau.
do not go to that country,	{ badān mulk ma rau. ilhāl ba īrān irāda,e raftan na mī-dūram.
I do not now intend to go to Persia,	{ hālan marā irāda ba raftan- i-īrān nīst. aknūn man irāda,e raftan- i-'ajam na dāram. ilhāl az barā,e raftan-i-fārs irāda na dāram.

*Exercise.*—We must not do evil to the end that good may result. That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense. Never strike your horse on the head. Do not strike your dog in that manner. Do not drink any of the foul water of that river. When do you intend going to Europe? He is about to travel in Persia (*Fārs*), Arabia (*Arab*), and Turkey (*Rūm*). She does not mean to remain in this country after the cold season. The officers do not intend to go to the tiger-hunt.

## LESSON 16.

## Use of the Relative.

## EXAMPLES.

that which you say is all *ānchi shumā mī-goyed, hama*  
true, *rāst ast.*



speak plainly whatever comes into your mind, *ānchi dar dīl-i-tū bi-āyad, ṣāf bi-go.*

the man whom you saw in the city yesterday died this morning, *ān mard ki shumā o-rā dar shahr dī rūz dīded imrūz ṣubḥ murd. marde ki o-rā dī rūz dar shahr dīded, imrūz dam-i-ṣubḥ [wafāt yāft]. [ba jahān-i-bākī raft.]*

the letter which you wrote to me has not arrived, where there is a rose there is also a thorn, *khātte ki ba-man nawishted, na rasīda ast. ba-jāe ki gul ast, khār ast.*

as you act, so will you experience, *ānchi mī-kārī, bi-duravī. ānchi mī-kunī, biyābī. harkī shākh-i-mazarrate kārād, mewā, e manf'at kujā chinād.*

wherever you go, thither will I also go, *har jā, e ki tū ravī hamrāh-i-tū khwāham būd. har jā, e ki tū ravī [akab-i-tū] khwāham āmad. [muta'akib-i-tū; dar pāi, e tū.] ānchi ustād bāshad, shāgird-ānash bāshand.*

as the master, so will be the scholars, *ānchi mu'allim<sup>1</sup> bāshad, talāmīzash bāshand. hamchū zāgh, hamchū bachcha. hamchū rīsh, hamchū shāna.*

*Exercise.*—That very foolish young man has lost in play all the money that his father had given him when he left home. They broke to pieces all the furniture

<sup>1</sup> master, *mudarris*; *mu, addib*: pupil, *talmīz*, (plur.) *talāmīz*; *muta'allim*.

which they found in the people's houses. The king highly approved of the horses which you sent to him last year from Arabia. Why have you not done what I told you? The officer rewarded the soldier who saved his life. Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafīs*. The servant whom you recommended to me is a great rascal.

## LESSON 17.

## On Oriental Phraseology.

chess,	<i>shatranj</i>	game of hazard,	<i>kimār</i>
checkmate,	<i>māt ; shāh</i>	gambler,	<i>kimār bāz</i>
check,	<i>kisht</i>	knight (at chess),	<i>faras ; asp</i>
card,	<i>ganjīfa</i>	opponent (in a game),	<i>harīf</i>
card-maker,	<i>ganjīfa sāz</i>	pawn (at chess),	<i>piyāda</i>
cheating,	<i>dagha bāzī</i>	king	<i>shāh</i>
a cheat, <i>dagha bāz ; ghaddār</i>		queen	<i>farzīn ; wazīr</i>
dice,	<i>{ k'abat ; kimār</i>	bishop	<i>pīl ; fīl</i>
	<i>{ k'abatain</i>	castle	<i>rukḥ</i>
to bet,		<i>sharḥ kardan.</i>	
to checkmate,		<i>māt kardan.</i>	
to be checkmated,		<i>māt shudan.</i>	
to gamble,		<i>{ kimār bākhtan.</i>	
		<i>{ bāzī bākhtan.</i>	
		<i>{ bāzī bākhtan.</i>	
to lose a game,		<i>{ bāzī na yāftan.</i>	
		<i>{ bāzī yāftan.</i>	
to win a game,		<i>ganjīfa bākhtan.</i>	
to play at cards,		<i>kimār bākhtan.</i>	
to play at dice,			

## EXAMPLES.

my brother said to me that he was going to the desert of Persia next day, *barādaram ba-man guft, ki pas farda ba dasht-i-be-daulat khwāham raft.*

he told me to go home,	<i>o marā guft ki ba khāna, e khud bi-rau.</i>
did he not tell you that he had lost all his money at play?	<i>āyā, o ba shumā na guft ki man hama pūl-i-khud-rā dar bāzī bākhtam?</i>
he says that his parents have died,	<i>o mī-goyad ki wālidain-i- man wafāt yāfta ast.</i>
ask him whether that horse be his own or not,	<i>‘az o bi-purs ki ān asp az ān-i-o ast yā na?</i>
he says it is assuredly his own,	<i>o mī-goyad ki albatta az ān- i-man ast.</i>

*Exercise.*—My master sends you his compliments, and desires me to say that he cannot come to see you to-day, as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain, then I would give him the sum he asked. I wrote to my friend this morning, and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the journey; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you, but he told me that his horse was dead, and therefore he could not come.

## LESSON 18.

bring breakfast,	<i>nahār biyār.</i>
bring dinner,	<i>shām biyār.</i>
bring bread,	<i>nān biyār.</i>
bring milk,	<i>shīr biyār.</i>
give sugar,	<i>[shakar] bi-dih. [kand or nabāt.]</i>

<sup>1</sup> "Whose will it be?" *kirā bāshad?*

eat your dinner,  
drink milk,  
light the lamp,

light the candle,  
bring the shade,  
put out the candle,  
raise the shade,

don't forget,

come here,  
come near,  
where do you come from?

where are you going?

make ready the tea,

turn to the right,

turn to the left,

go home quickly,

*shām-i-khud bi-khur.*  
*shīr bi-[naush]. [khur.]*  
*chirāgh-rā roshan [bi-kun].*  
*[biyāfroz.]*

*shama'-rā roshan bi-kun.*  
*fānūs biyār.*  
*shama'-rā khāmosh bi-kun.*  
*fānūs [bar dār]. [bar gūr.]*  
*ān-rā farāmosh ma kun.*  
*az yād-i-ān zamāne ghāfil*  
*ma shau.*

*in jā biyā.*  
*nazdik biyā.*  
*shumā az kujā [mī-āyed]?*  
*[tashrif mī-āred?]*

*shumā ba kujā [mī-raved]?*  
*[tashrif mī-bared; ka-*  
*dam ranga mī-farmāyed.]*  
*chā,e [taiyār bi-kun]. [bi-*  
*sūz.]*

*ba rāst [bar gard]. [rū,e*  
*bi-kun.]*

*ba chap [bar gard]. [rū,e*  
*biyār; rū,e bi-nih.]*

*ba khāna,e khud zūd bi-rau.*

*Exercise.*—Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Ispahān?

LESSON 19.

move straight on,

call the porters,  
take away the table,  
take away the things,  
raise the table,

be careful,

what is your command?  
get ready the carriage,

it is of no consequence,  
are you at leisure?

be pleased to forgive me,

bring a little bread,  
have you made the bed?

fasten the door,

they are old,

{ *rāst bi-rau.*  
*rāst bar binī bi-rau.*  
*mazdūrān-rā bi-talab.*  
*mez-rā [bar dār]. [bi-bar.]*  
*asbāb-rā bi-bar.*  
*mez-rā [bar dār]. [bi-gīr.]*  
{ *khabar-dār bāsh.*  
*hoshīyār bāsh.*  
*nigāh dār.*  
*hukmat chīst?*  
*kāliska [taiyār] bi-kun.*  
*[āmāda.]*  
*muzāyaka nīst.*  
*āyā, ba shumā farāghat ast?*  
*marā mu'āf bi-farmāyed.*  
{ *luṭf karda marā [mu'āf*  
*bi-farmāyed]. [ma'zūr bi-*  
*dāred.]*  
*az rū,e ināyat marā ma'zūr*  
*bi-dāred.*  
*marḥamat karda marā mu'āf*  
*bi-farmāyed.*  
*az rū,e talāṭṭuf 'uzr-i-marā*  
*kabūl kuned.*  
*kādre nān biyār.*  
*shumā [bistar]-rā gustarda*  
*ed? <sup>1</sup> [rakht-i-khṡāb.]*  
{ *dar bi-band.*  
*dar mukaffal bi-kun.*  
*eshān [kadīm] and. [derīna;*  
*kuhna.]*  
{ *shakhṡān-i-kadīm and.*

court dress, *rakht-i-salāmī.*

to set off on a journey, *rakht bar bastan.*

this is a misfortune,  
they are ignorant,  
bring my book,  
bring my shoes,

go to the market,  
bring a little meat,

<sup>1</sup>*in* [*bad*] *bakhtī ast*. [*kam*.]  
*eshān jāhilān and*.  
*kitāb-i-man biyār*.  
[*kafsh*]-*i-man biyār*. [*pā*  
*posh*, *pā afzār*, or *pā,e*  
*zār*, or *pā,e dān*, or *mūza*.]  
*ba bāzār bi-rau*.  
*kadre gosht biyār*.

*Exercise.*—Sir, all the porters have come. Tell them to put the things in the carriage. Have you fastened the door of the house? When I shall be at leisure I shall see him. Has the servant brought the meat from the market? Have you put my books on the table? Sir, pray forgive me, I had forgotten. Well, do not forget again. What a great misfortune this is! Sir, I have brought your shoes. I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

## LESSON 20.

who are you?  
why are you come?

you will say something to  
me,

don't be troublesome,

call my house steward,

*shumā kīsted?*  
*chirā āmaded?*  
*shumā chīze khvāhed guft.*  
*shumā mī-khvāhed ki marā*  
*chīze bi-goyed.*  
*marā ma ranjān.*  
*dast az man dār.*  
*takhlifam ma dih.*  
*marā mutakhallif ma shau.*  
*marā dar mashakkat may-*  
*andāz.*  
[*darogha,e*] *pesh khidmat-*  
*gārān - i-marā bi-ṭalab.*  
[*nāzir-i.*]

<sup>1</sup> misfortune, *āfat*; *balā*; *sakhtī*; *muṣibat*; *shiddat*; *tirā-bakhtī*; *āshūb*; *nakbat*; *āsīb*; *ṣammā*.

order dinner,

I will go out,

bring my clothes,

please come quickly,  
repair the warehouse,

bring the newspaper,

is this the very thing?  
they are all there,  
who is he?  
is any one there?  
say that again,  
how are you?

we shall go to-morrow,  
move this way,  
move that way,  
has the gun fired?

{ *shām biyār.*  
*shām ba mez nigāh dār.*  
*shām ba mez nig h dār.*  
*shām ba mez bi-guzār.*  
*ḥukm-i-āwardan-i-shām bi*  
*dih.*  
*man, ba käre, berün khvāham*  
*raft.*  
<sup>1</sup> *rakhūt-i-poshīdan-i-marā*  
*biyār.*  
*zūd tashrīf biyāred.*  
*marammat-i-khāna, e tijārat*  
*bi-kuned.*  
{ *akhbār biyār.*  
*akh b art biyār.*  
*in chiz bi-'āinihi hamān ast.*  
*eshān hama ānjā and.*  
*o kist?*  
*āyā, ān jā kase ast?*  
*bāz bi-go.*  
*chigūna ī? or chi taur ī?*  
*ahwālat chi taur ast?*  
*farda man khvāham raft.*  
*in [rāh] bi-rau. [t'raf.]*  
*ān [rāh] bi-rau. [jānib.]*  
{ <sup>2</sup> *top sar shuda ast?*  
*top zada ast?*

*Exercise.*—Who is that man, and why has he come here? Is the newspaper come to-day? Where have you put my clothes? Has the *khānsāmān* yet returned from the market? Tell me when he comes back. Sir, the *khānsāmān* says there is no good meat in the market

<sup>1</sup> *rakhūt* is the plur. of *rakh*, apparatus, apparel.

<sup>2</sup> to fire, { *top-rā sar dādan; tufang-rā sar dādan.*  
*top-rā sar kardan.*  
*top-rā zadan.*



to-day. Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

## LESSON 21.

send for the palanquin quickly, has the master risen?	<sup>1</sup> <i>az barā,e 'amārī,e rawān zūd bi-firist. āyā, ṣāhibat az khwāb [bar khāsta ast]. [bedār shuda ast.]</i>
this is a very fine fruit,	<i>īn mewa [lazīz] ast. [nafīs; latīf.]</i>
this is wonderful news, we are hungry and thirsty, he is a careful man,	<i>īn akhbār-i-'ajīb ast. mā gursina o tushna em. o shakhṣe [dūr andesh] ast. [hoshiyār; bā khabar; ṣāhib-i-intibāh.]</i>
they are great rogues,	<sup>2</sup> <i>eshān kalān [bad ma'āsh] and. [aubāsh; dūnūn o khasishimmatān; fāsikān; ishrār; nā-kasān.]</i>
the whole land is level,	<i>hama zamīn [barābar] ast. [hamwār; musattāh.]</i>
his heart is grieved,	<i>dīl-i-o [maghmūm] ast. [ran- jīda; mukaddar; malūl; majrūh.]</i>
is your business now com- pleted?	<i>ilḥāl kār-i-shumā [tamām shuda ast]? [ba itmām rasīda āst.]</i>

<sup>1</sup> Litter for an elephant, 'amārī.

Litter for a camel, *haudaj*, or *kajāwa* (for women).  
A palanquin, 'amārī,e rawān.

<sup>2</sup> Victuals, *kifāfi-ma'āsh*.



is the proof of it strong?	{ <i>ṣabūt-i-ān amr mazbūt ast?</i> <i>dalīl-i-ān kār kāmīl ast?</i>
she is very impudent,	{ <i>o bisiyār gustākḥ ast.</i> <i>o bisiyār be adab ast.</i>
the sky is quite clear,	<i>āsmān khūb muṣaffa ast.</i>
these are mischievous children,	<i>in bachchagān [shokḥ] and.</i>
he received great punishment,	[ <i>muḥirr.</i> ] <i>o [sazā] bisiyār yāft.</i> [ <i>siyāsāt; ta'zīb; 'akūbat;</i> <i>'ikāb.</i> ]
they all remained hidden,	<i>eshān hama [nihūfta] mān-</i> <i>dand. [poshida; dar</i> <i>pinhān.]</i>
his heart is restless,	{ <i>khātir-i-o [muḥtarīb ast].</i> [ <i>jam' nīst.</i> ] <i>dil-i-o bekarār ast.</i>
he is a fool,	<i>dil-i-o dar iztirāb mī-āyad.</i> <i>o [ahmak] ast. [abla;</i> <i>nā-dān; nā-fahm.]</i>
this paper is moist,	<i>in kāghaz [tar] ast. [nam-</i> <i>nāk.]</i>
who is making a noise?	{ <i>ki [shor] mī-kunad? [ṣaut;</i> <i>ṣadā; ghaughā.]</i>
what are you saying?	{ <i>shumā chi mī-goyed?</i> <i>shumā chi harf mī-zaned?</i>

*Exercise.*—Sir, the pālki is ready. Bring me some paper, that I may write. Ask that man if his master has yet risen. What is the name of this fruit? Is there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise, the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue, and those who believe him are fools.

## LESSON 22.

speaking easy Persian,  
whence are you come?

go away, you have leave,

go not there again,

put us on shore,

who lives there?

go on straightforward,  
bring some wine and water,  
cool the water well,  
the dinner is on the table,

what is your name?

he is very clever,

wake me very early,

it is fair to-day,

he has made confession,  
make a signal to the porter  
for coming here,  
have patience a little,  
send them to my house,

sprinkle a little water,  
turn back that leaf,  
tie their hands and feet,

*fārsī, e [salīs] bi-go. [āsūn.]  
az kujā āmada ed?*

*{ bi - rau [murakhkhaṣ ed].  
[shumā-rā rukhsat ast;  
shumā rukhsat ed.]*

*ān jā bāz ma rau.*

*{ mā-rā ba sāhil pā, in bi-kun.  
mā-rā ba kināra, e daryā  
bi-guzār.*

*{ ān jā ki manzil dūrad?*

*{ ān jā ki mī-mānad?*

*{ ān jā kudām kas manzil  
dūrad?*

*rāst bi-rau.*

*kadre sharāb o āb biyār.*

*āb-rā bisiyār sard bi-kun.*

*shām [bar mez] ast. [mu-  
haiyā.]*

*nām-i-shumā chīst?*

*{ o bisiyār hoshiyār ast.*

*{ o bisiyār 'aklmand ast.*

*{ o zī shu'ūr ast.*

*marā [waqt-i-ṣubḥ] bedār bi-  
kun. [alā-s-ṣabāḥ; bām-  
dād.]*

*imrūz rūz-i- [bahārī] ast.  
[muṣaffa.]*

*o ikrār karda ast.*

*baḥammālīsharat-i-āmadan-  
i-[in-jā] bi-kun. [inṭaraf.]*

*ṣarra ṣabr bi-kun.*

*eshān-rā ba khāna, e man bi-  
firist.*

*kadre āb biyafshān.*

*ān waraḥ-rā bāz bi-gardān.  
dast o pā, e oshān bi-band.*

# PROGRESSIVE LESSONS AND EXERCISES.

*Exercise.*—You say that the Persian language is very easy. He put them all ashore there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early, as I told you? If you forget another time, then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. Who has torn the leaf from my book? The magistrate caused the prisoners to be bound hand and foot.

## LESSON 23.

put those rupees in the bag, <sup>1</sup> *dar* [*kīsa*] *ān rūpiyā* *bi-guzār.* [*jīb.*]

there is a fakir at the door, *bar dar darveshe istāda ast.*  
he is very intelligent, *o bisiyār zakī ast.*

this is very good bread, *īn nān bisiyār khūb ast.*

come back this way, *ba īn rāh bāz ā.*

move a little slower, *andake āhista bi-rau.*

come, take off my boots, *biyākafsh-i-man pāyīn bi-kun.*

come out of the house, *az khāna berūn biyā.*

wash your hands and face, *dast o rū, e khud bi-[shūe].*  
[*shū.*]

he has many friends, *o bisiyār dostān dārad.*

what benefit will there be in that? *dar ān amrchi fā, ida khvāh-ad būd?*

they have suffered much { *eshān bisiyār gham khurda*  
sorrow, *and.*

*ba eshān bisiyār gham rasid ast.*

<sup>1</sup> a bag for money or letters, *kīsa.*

a cut-purse, *kīsa bur*; (thief) *duzd*; (highwayman) *rāh-zan*; *tarrār.*

a purse-bearer or letter-carrier, *kīsadār*; *kāsid.*

a purse, *surra.*

a letter-bag, a letter, *kharīṭa.*

he has got a long beard,

what bird is this?

*o rīsh-i-darāz dārad.*  
*{ in kudām murgh ast?*  
*{ in murgh chīst?*

he is a great drunkard,

*{ o bisiyār sharābī ast.*  
*{ o bisiyār [sharāb khūr]*  
*ast. [sharāb khūr; kham-*  
*mār.]<sup>1</sup>*

they are decidedly guilty,

*yakīnan eshān [mujrim] and.*  
*[muḥaṣṣar.]*

whose field is this?

*in kisht az kīst?*

there are many flies here,

*in jā bisiyār magasūn and.*

they have great prudence,

*{ eshān bisiyār ['ākibat an-*  
*deshī] dārand. [hazar;*  
*hazm; ihtirāz.]*  
*{ eshān bisiyār ihtiyāt bajā mī-*  
*ārand.*

how many people were  
present?

*chand mardumān hāzīr būd-*  
*and?*

*Exercise.*—How many rupees are there in the bag? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird? These flies give me much trouble. That *fakīr* has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day, I will punish him severely. Where do your friends live? Are all the people present to-day? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth; I cannot place any reliance upon what they tell me.

<sup>1</sup> eating, or consuming, *khūr*.  
 devouring men, *mardūm khūr*.  
 inheriting, *mīrās khūr*.

LESSON 24.

there is no oil in the lamp,	<i>hech rūghān dār chirāgh nīst.</i>
pray give me a sample,	{ <i>marā namūna, e [ʔināyat] bi- farmāyed. [luṭf.]</i>
this is a mere stratagem,	<i>īn fakat [hīla] ast. [dām; fareb; makt; zarf.]</i>
where is his shop?	<i>dūkān-i-o kujā ast?</i>
have you got a rope,	<sup>1</sup> <i>āyā, shumā rassane dāred?</i>
the king sat upon the throne,	{ <sup>2</sup> <i>bādshāh bar takht julūs farmūd. bādshāh bar takht nishast. bādshāh jūlis-i-takht gardid.</i>
his voice is good,	{ <i>āwāz-i-o khūsh ast. īn shakhs khūsh alhān ast.</i>
what sort of animal is this?	<i>īn haiwān kudām kism ast?</i>
what is your advice?	<i>ṣalāh-i-shumā chīst?</i>
what is your age?	<i>ʔumr-i-shumā chīst?</i>
send the palki near me,	<i>nāzd-i-man ʔamāri, e rawān bi-firist.</i>
give me the whip and hat,	<i>[tāziyāna] o kulā, e marā bi-dih. [chābuk.]</i>
bring water for washing the hands,	{ <i>āb-i-dast shū, e biyār. <sup>3</sup> āb-i-dast shorī biyār. āb az barā, e shustan-i-dast-i- man biyār.</i>

<sup>1</sup> string, *rishṭa*; a dependent, *rishṭa dār*.  
rope, *rassan*; thick rope, *rassan-i-kulūft*; thin rope,  
*rassan-i-būrīk* or *rishtak*.

<sup>2</sup> to sit, to sit down, to ascend the throne, *julūs kardan*.

<sup>3</sup> to wash, { *shustan*, root *shū, e* or *shū*.  
*shorīdan*, root *shor*.

how is your health?

{ *mizāj-i-sharīf chigūna ast?*  
*aḥwāl-i-janāb chi taur ast?*  
*mizāj-i-mukaddas chigūna*  
*ast?*

give me the tooth-brush and  
 powder,

{ *ṭabī'at-i-a'lā chigūna ast?*  
*mizāj-i-shumā chigūna ast?*  
*miswāk o sūda, e dandān*  
*shorī bi-dih.*  
*miswāk o safūf-i-dandān*  
*shū, e bi-dih.*

bring a suit of clothes,

<sup>1</sup> *yak dast-rakht-i-poshīdan*  
*biyār.*

bring ink, pen, and paper,

<sup>2</sup> *murakkab, kalam, kāghaz*  
*biyār.*

whose horse is that?

{ *ān asp az ān-i-kīst?*  
*ān asp az kīst?*  
*ān asp māl-i-kīst?*  
*ān farangī kīst?*

who is that European?

*Exercise.*—One day, in the summer season, a king and his son went a-hunting. When the air became very hot, then they placed each his cloak on the back of a certain jester. The king, having laughed, said, "Now, O jester, there is an ass's burden on thy back." The jester gave answer, "Verily, your majesty, I bear the burdens of two asses."

## LESSON 25.

whose house is this?

{ *īn khāna māl-i-kīst?*  
*īn khāna az ān-i-kīst?*

<sup>1</sup> best suit of clothes, *yak dast-rakht-i-[a'lā]*. [*bihtar* or *kashang*.]

<sup>2</sup> blotting paper, { *kāghaz-i-murakkab kash.*  
*kāghaz-i-murakkab khushk kun.*

this soil is barren,	<i>in zamīn [wairān] ast.</i>
they are very avaricious,	<i>[shora-būm.]</i> <i>eshān bisiyār [tām'i] and.</i>
this rupee is adulterated,	<i>[harīs.]</i> <i>in rūpiya kāsīd ast.</i>
its shape is bad,	<i>ṣūrat-i-ān bad [haikal] ast.</i>
the English language is	<i>[shakl; haiyar.]</i> <i>zabān-i-inglisī [mushkil] ast.</i>
difficult,	<i>[mughlak.]</i>
brush off the spider's web,	<i>{ khāna, e'ankabūt pāk bi-kun.</i> <i>tār-i-'ankabūt pāk bi-kun.</i> <i>lu'āb-i-'ankabūt pāk bi-kun.</i>
what crime has he com-	<i>{ <sup>1</sup>o chi [taḡṣīr] karda ast?</i>
mitted?	<i>{ [khaṭā.]</i>
	<i>{ az o chi taḡṣīr ṣādir shuda</i>
	<i>{ ast?</i>
	<i>{ bar sabz-zār bisiyār shabnam</i>
	<i>{ ast.</i>
there is much dew on the	<i>{ bar kāk bisiyār shabnam</i>
grass,	<i>{ uftāda ast.</i>
	<i>{ bar giyāh bisiyār shabnam</i>
	<i>{ bārīda ast.</i>
now they are very helpless,	<i>ilhāl bisiyār [be 'ilāj] and.</i>
	<i>[lā 'ilāj; lā chār.]</i>
what business are you	<i>in jā chi kār mi-kuned?</i>
doing?	
	<i>{ behūda goī, e o ākhīr na</i>
	<i>{ dārad.</i>
there is no end of his	<i>{ [ākhīrat]-i-yāwa goī, e o</i>
chattering,	<i>{ nist. [ikhtitām.]</i>
	<i>{ makālāt-i-mihāl amez wa</i>
	<i>{ makāula, e mustahīlāt-i-o</i>
	<i>{ ikhtitām na dārad.</i>



they made much apology,	{ <i>eshān bisiyār 'uzr kardand.</i> <i>eshān dar makām-i-'itizār</i> <i>āmadand.</i>
my parents have gone to their house (other people's house),	<i>wālidain-i-man ba khāna,</i> <i>oshān rafta and.</i>
there are many fruits in that garden,	<i>dar ān bāgh bisiyār mewahā</i> <i>and.</i>
I have a headache,	{ <i>sar-i-man dard mī-kunad.</i> <i>man şudā' dāram.</i>
where did you hear this news?	<i>shumā kujū īn khabar-rā</i> <i>shunīded?</i>
it is late, let us depart,	<i>der şuda ast, biyā ki mā</i> <i>bi-ravem.</i>

*Exercise.*—They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious, and the beast subdued. The man said to the tiger, "Dost thou see the bravery of the man, how he has overcome the tiger?" The tiger gave answer, "The painter was a man: if a tiger had been the painter, then the drawing would not have been in this manner."

## LESSON 26.

he has a liver complaint,	<i>o bīmārī, e jigar dārad.</i>
this is a fine season,	<i>īn mausim khūb ast.</i>
sow that seed in the garden,	<sup>1</sup> <i>dar bāgh ān tukhm-rā bi-</i> <i>kār.</i>
he has a toothache,	{ <i>o [dard]-ī-dandān dārad.</i> <i>[waja'.]</i>
there are many playthings	<i>dandān-i-o dard mī-kunad.</i>
in the bazar,	<i>dar bāzār bisiyār chīzhā,</i> <i>bāzīcha and.</i>

<sup>1</sup> a field, *mazra'*; *zara'*; *zirū'at*; to sow a field, *kishtan*, root *kār*.



what is your occupation? [*kār*]-*i-shumā chīst?* [*pesha*;  
*kasb*; *ishtighāl*.]

this translation is very good, *in tarjuma bisiyār khūb ast.*

his case will come on to-day, { *muqaddama, e o imrūz*  
*khwāhad shud.*

your watch goes well,

this is a wax candle,

how much is the fare of the  
boat?

[*kāziya, e o imrūz rujū*  
*khwāhad shud.* [*murāfa'a.*]  
*sā'at-i-shumā khūbmī-ravad.*  
*in shama', e momī ast.*

[*kirāya, e*] *māshūya chi ka-*  
*dar ast?* [*ujrat-i-*.]

what o'clock is it?

{ *chand sā'at ast?*  
*chi waqt ast?*

brush my hat and coat,

what is the fare for a day?

*kulā o kabā, e marā šāf kun.*  
*az barā, e yak rūz kirāya*  
*chi kadar ast?*

lift up the blinds, take away  
the dishes,

place my watch on the table,

*pardahā bar dār, bushkābhā*  
*bi-bar.*

*sā'at-i-marā bar mez bi-*  
*guzār.*

this fruit is very acid,

*in mewa bisiyār talkh ast.*

why are you angry?

{ *chirā [khafa ed]?*  
[*baham bar āyed*; *rū, e*  
*darham mī-kashed*; *dar*  
*khāshm mī-āyed*; *chīn*  
*ba jabīn shuda ed.*]

*Exercise.*—One day, a stag, from fear of the hunters, having fled, entered within a certain cave. There a large tiger having gone, seized and began to eat the stag. At the time of dying, that helpless animal said, in his own heart, "Alas, what a great misfortune is mine! I fled hither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man's."

## LESSON 27.

this is a very difficult business,  
in kār bisiyār [mushkīl] ast.  
[dushwār; muta'azzir;  
muta'assir.]

they are very artful,

{ *eshūn bisiyār farebī and.*  
*eshān kadam dar bādīya, e*  
*ghadar wa kufrān nihāda*  
*and.*

[illegible]

this cloth is very coarse,      in *pārcha bisiyār* [*durusht*]  
ast. [*kulust.*]

are you fit for the business? { *āyā, shumā kābil-i-kār ed?*  
*āyā, shumā sazāwār-i-kār*  
*ed?*

it is colder to-day than *az dī rūz, imrūz sard-tar*  
yesterday, *ast.*

this line is better,                      *in satar bihtar ast.*

his heart is very sorrowful, { *dil-i-o ghamgīn ast.*  
*gham* bar o [*ghālīb ast*].  
 [mustaulī ast.]  
 o *pareshān khātīr* o *parā-*  
*ganda dil ast.*

she is dumb and deaf,      ān zan gung o kar ast.

this story is all a lie,                    *in kīssa hama darogh ast.*

these are fine raisins, { *in keshmish bisiyār* [*khūb*]  
and. [*naʿīs.*]

he has a large house,      o *khāna*,<sup>e</sup> *kalān dārad*.

this room is well lighted, { *īn hujra khūb roshan kardā*  
*shuda ast.*

(in ūtāk khūb roshan ast.

this room is very lofty,  
*in hujra bisiyār buland ast.*  
*(in pārchā chi kadam [darāz]*

how long is this cloth? } *ast?* [*arīz.*]  
   *īn pūrcha chi k̄adar tūl*  
   *dārad?*

these are very wicked children,	<i>in bachchagān bisiyār sharir and.</i>
his disposition is cruel,	{ <i>khulk-i-o be rahm ast.</i> <i>ṭabī'at-i-o be rahm ast.</i>
they are lazy and negligent,	<i>eshān sust o ghūfil and.</i>
they are of a very stern disposition,	<i>eshān bisiyār [sakht ṭabī'at] and. [durusht khulk; tund khū; bad khū.]</i>

*Exercise.*—In a dark night a blind man, having taken a lamp in his hand, and a jar on his shoulder, was going along in the market. Somebody said to him, “O fool! in thy eyes day and night are alike; of what use is a lamp to thee?” The blind man, having laughed, said, “O you great blockhead! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness.”

### LESSON 28.

this pen is too soft,	<i>in kalam bisiyār narm ast.</i>
this paper is very coarse,	<sup>1</sup> <i>in kāghaz bisiyār [kuluft] ast. [zibbir.]</i>
this letter is ill-shaped,	<i>in ḥaraf [bad šurat] ast. [bad khatt.]</i>
you speak very slowly,	{ <i>shumā bisiyār āhista mī-goyed.</i> <i>shumā ba bisiyār āhistagī mī-goyed.</i>
can you speak English?	<i>zabān-i-īnglīsī ḥaraf zadan mī-tawāned?</i>
descend, otherwise you will fall,	<i>[pāyān] biyā, warna shumā khwāhed uftād. [farod.]</i>

<sup>1</sup> thin, fine, *bārīk*; *nāzūk*.

you must go with me,  
take away this bundle,

it is cloudy, yea, it rains a  
little,

see, has it cleared up a  
little?

we know it all,  
they know a great deal,  
he gave me much trouble,

why do you laugh without  
cause?

they have annoyed us very  
much,

this is not my house,

allow me to smell that  
flower,

apply oil to that chair,  
open the lock of that door,

*bāyad ki bā man bi-raved.  
in basta bi-bar.*

*{ imrūz saḥābī ast, balki  
kadre mī-bārad.  
imrūz saḥābī ast, balki  
tarashshuh dārad.*

*bi-bīn ki kadre ṣāf shuda  
ast, yā na?*

*mā hama mī-dānem.*

*eshān bisiyār mī-dānand.*

*o marā bisiyār [takhlīf]  
dād. [zuḥmat.]*

*shumā be sabab chirā mī-  
khanded?*

*{ eshān mārā bisiyār tashwīsh  
dāda and.*

*{ az kirdār-i-eshān munagh-  
ghis shuda em.*

*{ in khāna az ān-i-man nīst.*

*{ in khāna az māl-i-man nīst.*

*{ in khāna az milk-i-man nīst.*

*{ lutf bi-farmāyed ki [bū,e  
āngul-rā bi-bīnam]. [gul-  
rā bū bi-bīnam; gul-rā  
bū bi-shinavam.]*

*{ az rū,e lutf bū,e ān gul bar  
giriftan marā bi-dihed.*

*ān kursī-rā rūghan bi-māl.*

*kuft-i-ān dar-rā wā kun.*

*Exercise.*—A very poor man went to a very rich man and said, "We two are sons of Adam and Eve (*Ādam o Hawā*), therefore we are brothers; you are very rich and I am very poor; give me a brother's share." The rich man, on hearing this, gave to the poor man one *kaurī*. The poor man said, "Oh, sir! why do you not bestow upon me a brother's share?" He replied, "Be

content, my good friend; if I give all my poor brothers one *kaurī* each, I shall not have any remaining."

LESSON 29.

some of our soldiers have *b'aze sar-bāzān-i-mā majruh*  
been wounded, *shuda and.*  
beat that lazy boy, *ān kodak-i-sust-rā bi-zan.*  
dig up that underwood, *ān darakhthā, e khurd-rā*  
*bar kan.*

having said this, he de- *in guft o [rukhsat girift].*  
parted, *[rawāna shud.]*

wring the moisture from the { *az jāmāhā [nam] bar gir.*  
clothes, *[tar; namnāk.]*  
*az jāmāhā [nam] biyafshār.*

they sleep carelessly (sound- { *eshānghāfilānāmi-khuspani.*  
ly), *eshānghāfilānāmi-khvāband.*  
what is the amount of your *jām', e hisāb-i-shumā chīst?*

bill? *1 zambūr marā [gazīda] ast*  
a wasp has stung me, *[nesh-zada.]*

what is the tonnage of this *in jahāz chi kadr bār bar*  
ship? *mī-dārad?*

what need is there of so { *ihtiyāj-i-in kadr-i-khabar-*  
much care? *dūrī chīst?*  
*ihtiyāj-i-in kadr-i-hifāzat*  
*chīst?*  
*in kadr ihtiyāj chi maslahat*  
*dārad?*

what is the price of these *kūmat-i-in chīzhā chīst?*  
things?

<sup>1</sup> a bee { *magas-i-'asal.*  
*magas-i-shahd.*  
*magas-i-ambagīn.*  
purified honey, *'asal i-muṣaffā.*

what is the depth of this tank?	{ 'umuk-i- <u>in</u> hauz chi kadr ast? in yambūgh chi kadr 'amīk ast?
what is the difference between these two?	{ mā bain-i- <u>in</u> har dū farak chīst? dar miyān-i- <u>in</u> har dū tā tafrīk chīst? miyān-i- <u>in</u> har dū tufāwat chīst? chi farak az in badān ast?

*Exercise.*—A person went to a scribe, and said unto him, "Write a letter for me." He said, "There is a pain in my foot." The man said, "I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, "You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting."

## LESSON 30.

this army does not know its exercise,	in lashkar kawā'id-i- <u>khud</u> na mī-dānad.
between you two what fighting is there?	mā bain-i-shumā har dū [kaziya] chīst? [d'awā; takrā,e; ma'raka; mujā- dilāt o munāza'at; jang o jadāl o harb; munākisha o mukābila; muk <u>kh</u> ātība o mu'ātibā.]
in this book how many chapters are there?	dar in kitāb chand [bābhā] and? [faṣlhā.]
on these goods is there any discount?	{ bar in asbāb hech [kaṣr] ast? [kaṣr; kasr.] in asbāb-rā chand pūl tanzīl mī-kunand?

the drum beats every day in the fort,	{ dar <i>hišār har rūz</i> [ <i>kos kofā</i> <i>mī-shavad</i> ]. [ <i>tībl mī-</i> <i>zanand</i> .]
this boy is much loved by us,	{ dar <i>kilā' har yaum duhul mī-</i> <i>nawāzand</i> .
in this tank are there any fish?	{ <i>in kodak bisiyār 'azīz-i-mā</i> <i>ast</i> .
make a hole here in the earth,	{ dar <i>in [ḥauz] hech mähī ast?</i> [ <i>āb-gīr; birka</i> .]
I caught a fish with a rod,	{ <i>in jā dar zamīn [maghāke]</i> <i>bi-kan</i> . [ <i>gaude</i> .]
this cow has no horns,	{ <i>bā dām mähī, e girijtam</i> .
of what kind is this cloth?	{ <i>in mādah-gāw-rā shākhā</i> <i>nayand</i> .
do you intend going to Europe?	{ <i>in mādah-gāw shākhā nā</i> <i>dārad</i> .
hang up this lamp in the hall,	{ <i>in [pārcha] chi kism ast?</i> [ <i>tāka</i> .]
do you go by land or by water?	{ <i>āyā, irāda, e raftan-i-farang-</i> <i>istān mī-kunēd?</i>
	{ <sup>1</sup> <i>dar dālān in fanus-rā [mu-</i> <i>'allak bi-kun</i> .] [ <i>biyāwez</i> .]
	{ <i>ba khūshkī yā ba tarī</i> <i>khwūhed raft?</i>

*Exercise.*—A certain hare having gone to the presence of the tigress, said to her, “O tigress, of me every year there are many young ones, but of you, during the whole of your life, there are no more than two or three.” The tigress, having smiled, replied, “What you say is very true: of me, indeed, there may be only one young one in all my life, but that one is a tiger.”

<sup>1</sup> hall, *dālān*; *anvān*.



## LESSON 31.

- there is no lock to your box, { *ṣandūk-i-shumā-rū kufl nist.*  
*ṣandūk-i-shumā kufl na dār.*  
*ad.*
- there is much mud on the river side, *bar lab-i-daryā bisiyān*  
*[khilāb] ast. [gīl; shor; wahal.]*
- how many passengers were in that vessel? *dar ān jahāz chand 'ābirān būdand?*
- the whole room was scented, { *tamām-i-hujra khūsh bū kardā shuda ast.*  
*tamām-i-hujra mu'attar kardā shuda ast.*
- are you the owner of this house? *āyā, mālīk-i-īn khāna ed?*
- from idleness is loss, { *az [sustī] nuḡṣān ast. [ih-māl; taghāful.]*  
*natīja, e kāhilī nuḡṣān ast.*
- such as you will do, so will you find, *harchi shumā khwāhed kard, khwāhed yāft.*
- resignation is the best companion, { *taslīm khūbtarīn-i-muṣāhib ast.*  
*taslīm a'lātarīn-i-muṣāhib ast.*  
*taslīm yake az khūbtarīn-i-muṣāhibān ast.*
- the world is the house of deceit, { *[dunyā] khāna, e fareb ast.*  
*[kurra, e arz.]*
- the fruit of rashness is repentance, { *natīja, e [ta'jīl] tauba ast.*  
*[be tadbīrī; tahawwar.]*
- patience is an excellent quality, { *ṣabr kamāl khulk ast.*  
*ṣabr 'ālī khaslat ast.*
- temperance is excellent physie, *parhez khūb dawā ast.*
- hearing is better than speaking, *shunīdan az guftan bihtar ast.*
- from labour results greatness, *natīja, e miḥnat buzurgī ast.*



*Exercise.*—A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind, thus : “ If I increase the food of this goose, then she will every day give two golden eggs.” Having thus determined, the old woman began to give the goose every day as much food as she could eat. Now, after some days, the goose having become very fat, gave no more eggs.

## LESSON 32.

such as you speak so will     *ānchi tū goyī, bi-shinavī.*  
you hear,

this world is the harvest  
for the next,

{ in duniyā kisht-i- 'ālam-i  
[ 'akābat ] ast. [ 'ālam-i-  
ākhir ; sarā'e jūwadānī ;  
dāru-l-bakā ; 'ukbā. ]  
jahān - i - fānī khirmān-i-  
jahān-i-bakī ast.

contentment is the key of  
repose,

*kinā'at* [*kalīd-i-ārūm*] *ast.*  
[*musabbib-i-rāḥat*; *wajh-*  
*i-'aish.*]

to be ignorant is death to  
the living,

jāhil shudan maut-i-zindagi  
ast.

moderation in everything is best.

[ausat-i-ahwāl] bihtar ast.  
[i'tidāl.]

to the wise a hint is enough,  
death laughs at expecta-  
tions,

*'ākil-rā ishāra, e bas ast.*

assist your brother in  
distress,

bar ummed [maut] mī-khan-  
dad. [ajl.]

very frequently medicine is sickness.

*barādar - i - khud - rā [dar  
hālat-i-sakhti] madad bi-  
dih. [dar hālat-i-ihtiyāj;  
dar muhtājī.]*

God is upright and holy,

akṣar auḡāt dawā bīmārī  
ast.  
allāh ta'ālā [ḥakk o pāk] ast.  
[rāst-bāz o mukaddar.]

man becomes known from his conduct,	{ ādam az mu'āmala, <i>e</i> <i>khud</i> mashhūr mī-shavad. ādam az 'amalhā, <i>e</i> <i>khud</i> [mashhūr mī-shavad]. [shuhrat mī-yābad.]
from prohibition desire in- creases,	{ az mana' kardan <i>khvāhish</i> ziyāda mī-shavad. az muzāhamat <i>khvāhish</i> ta- rakkī mī-pazīrad.
fortune does not increase with wisdom,	{ az 'aql [nafaka] ziyāda na mī-shavad. [rozina; kifāf.]

*Exercise.*—One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns. The fly began to say in her own mind, "I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground." Then the fly said aloud, "O bull, I am afraid I am giving you great inconvenience; if so it be, then speak out, and I will immediately depart." The bull answered, "O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me."

## LESSON 33.

during this month much rain fell,	dar īn māh bisiyār bārān uftād.
send a servant there,	ān jā [naukare] bi-frist. [mulāzim; khādime; chā- kar.]
sit under this tree,	zer-i-īn darakht bi-nishīn.
what is the price of these pearls?	{ kīmat-i-īn dūnāhā, <i>e</i> durr chīst? kīmat-i-īn dūnāhā, <i>e</i> mar- wārīd chīst?
how heavy will this stone be?	{ wazn-i-īn sang chi qadr mī- shavad?

what is the name of this village? <sup>1</sup> *nām-i-īn [dih] chīst?*  
 bring the riding-horse, [*mauza*; *karya*.]  
 brush the curtains well, so *asp-i-sawārī-rā biyār.*  
 that no mosquito may *parda-rā khūb biyafshūn tā*  
 remain, *ki pasha, e na mānad.*

clean the shoes well, { *kafshhā-rā khūb [sāf] bi-*  
*kun. [pāk.]*  
*kafshhā-rā siyāh rang bi-*  
*dih.*

we ought to be benevolent, { *bāyad ki [karīm] bāshem.*  
*[mushfik.]*  
*sharṭ-i-ādmiyatān ast, ki*  
*karīm bāshem.*

we have fallen into great difficulties, *dar mushkilāt-i-kalān uftā-*  
*da em.*

many ships have been { *az ṭufān bisiyār jahāzhā*  
 damaged by the storm, *nuḡsān khurda and.*  
*az ṭufān ba bisiyār jahāzhā*  
*nuḡsān rasīda ast.*

he every day drinks new milk, *o har rūz shīr-i-tāza mī-*  
*naushad.*

to sit still is better than quarrelling, *ba khamoshī nishastan az*  
*bar khāstan ba ḡaziya*  
*bihtar ast.*

grind this wheat in the mill, { <sup>2</sup> *dar āsiyā īn ghalla biyās.*  
 do you know who is his *dar āsiyā īn ghalla bi-sāb.*  
 agent? *shumā mī-dāned ki [wakīl]-*  
*i-o kīst? [gumāshṭa ;*  
*nā,ib.]*

*Exercise.*—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming,

<sup>1</sup> village, *dih*, or *dih*; plur. *dihāt*.

<sup>2</sup> to grind, *sābīdan* or *āsīdan*.

and said to his servants, "When he asks where the master of the house is, you will say that he is now gone to dine with some one." In the meanwhile, the man having arrived, asked, "Where is the master of the house?" They said, "Our master is gone out." The man said, "A great fool he is to have gone out of his house in the midst of such heat." The master of the house, having put his head out of the window, said, "You are a very great fool to wander about at this time: for I have been all day in my own house."

## LESSON 34.

buy two candlesticks for me,	{ <sup>1</sup> <i>az barā,e man dū 'adad-i-shama'dān bi-khar.</i> (with glass shades) <i>ba jihat-i-man yak juft-i-pāya,e lāla bi-kharīd.</i>
this cat has large claws,	{ <i>īn gurba kalān [panja] dār-ad. [nākhun; khanj.]</i>
take away this counterpane into the other room,	<i>dar hujra,e dīgar īn liḥāf bi-bar.</i>
is this place in the district of Shirāz?	<i>āyā, dar 'alāqa,e Shīrāz īn mauza ast.</i>
I will show you a beautiful picture,	<i>man shumā-rā taṣwīre [ḥasīn] khwāham namūd. [ma-khul; marghūb; nādīr; ma'kūl.]</i>
your signature is necessary to this bond,	<i>ba īn tamassuk dastkhatt-i-shumā [zarūr] ast. [lā-zim; malzūm.]</i>

<sup>1</sup> one pair of candlesticks, *yak juft-i-shama'dān*; i.e., two articles.

one pair of scissors, *'adad-i-mikrāz*; i.e., one article.

to-day there is a guest in *imrūz dar khāna, e* *eshān*  
their house, *mihmāne ast.*

who is this boy's governor? { [*aṭālik*]-*i-īn kodak kīst?*  
[*murabbī.*]

it is very late, permit us to *bisiyār der shuda ast mārā*  
go home, *ba khāna, e khud raftan*  
*bi-dih.*

in this affair there is much *bisiyār der shuda ast [biyā]*  
cruelty, *ki ba khāna bi-ravem.*  
*[ijāzat bi-dih.]*

they commit oppression of *dar īn mu'āmala [zulm] ast.*  
every sort, *[bisiyār berahmī; bisiyār*  
*be murūwatī.]*

we have at present a long *eshān [zulm]-i-har kism mī-*  
journey, *kunand. [jaur; sitam;*  
*be dād.]*

*Exercise.*—A certain feeble old man having gathered a load of wood (*literally* sticks) in a forest, was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out, "O Angel of Death, deliver me from this misery?" At that very instant the Angel of Death stood before him, and said, "Why have you called me, and what do you want with me?" On seeing this frightful figure, the old man, trembling, replied, "O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder: for this purpose only have I called you."

## LESSON 35.

have you a glass for holding <sup>1</sup> *āyā shumā barā, e giriftan-*  
the medicine? *i-dawā finjān-i-shīsha*  
*dāred?*

<sup>1</sup> a glass-blower, *shīsha-gar.*

man has reason, a brute *insān 'akl dārad, haiwān na.*  
none,

please give me a letter of { *az rū,e luṭf marā siḡārish*  
introduction, *nāma bi-diḡed.*

why do you write with a { *az sar-i-luṭf marā siḡārish*  
bad pen? *nāma marḡamat bi-kuned.*

of these two which is the { *ba ḡalam-i-bad chirā shumā*  
best? *mī-nawīsed?*

I will take the business from { *az īn har dū tā kudām bihtar*  
you and give it to him, *ast?*

your going there is not { *man az tū 'amal khwāham*  
necessary, *girift o bado khwāham*  
*dād.*

he is well versed in science, { *ān jā raftan-i-shumā ḡarūr*  
*nīst.*

he is very learned and { *'o dar 'ilm khūb wāḡif ast.*  
*'o az 'ilm khūb mahārat yāfta*  
*ast.*

intelligent, { *'o dar 'ilm khūb mahārat*  
*dārad.*

this will be best of all, { *'o bisiyār 'ālim ast o tez-fahm.*

tell me what he is saying, { *īn [bihtarīn-i-hama] khwāh-*  
tell the groom to get the { *ad būd. [az hama bihtar.]*  
horse ready, *bi-go ki o chi mī-goyad.*  
*mīhtar-rā bi-go ki asp taiyār*  
*bi-kunad.*

*Exercise.*—In a country of Kashmir a certain merchant had an Abyssinian slave whose skin was as black as charcoal. One day in the winter season the slave took off his clothes, and having taken up some snow, he began, with great labour, to rub it on his body. During this, his master came that way, and having seen this curious circumstance, said, “What are you doing here?” The

<sup>1</sup> experience, *wāḡif kārī; tajriba kārī.*

slave answered, "I am rubbing my body with snow, so that I may become white like the people of this country." His master, laughing, said, "O fool, do not labour in vain; your body may, indeed, dissolve the snow, but your skin will not thereby become white."

LESSON 36.

I also wish to go out,

why do you climb the tree?

when will you be able to depart?<sup>1</sup>

is the saddle on the horse or not?

we will return in a few minutes,

if dinner be ready, bring it,

give my compliments to your master,

do you know this man?

he has acquired much science,

he has amassed much wealth,

*man mī-khwāham ki berūn bi-ravam.*

*man nīz berūn raftan mī-khwāham.*

*marā nīz irāda, e berūn raftan ast.*

*man khwāhish-i-berūnraftan dāram.*

*chirā ba dirakht bar mī-āyed.*

*kai judā shudan khwāhed tawānist.*

*bar asp zīn [basta] ast yū na? [karda shuda.]*

*mā dar chand [daqīqa] bāz khwāhem āmad. [lahza.]*

*agar [shūm] taiyār ast biyār. [kharish, kharūk.]*

*[salām]-i-man ba shāhib-i-khud bi-dih. [taslīm]*

*shumā in mard-ramī-dāned? o bisiyār 'ilm hāṣil karda ast.*

*o bisiyār daulat jama' karda ast.*

<sup>1</sup> To leave a person, *az kase [judā] shudan.* [rukhsat.]

To leave a town, *az shahre rukhsat shudan.*



come, let us two have some talk,	<i>biyā, ki mā har dū bāham guft-gū bi-kunem.</i>
will one horse be able to draw so great a weight?	<i>āyā īn qadr bār-i-girān yak asp mī-tawānad kashīd?</i>
you go on, we are coming,	<i>shēmā pesh bi-raved, ki mā [ham] mīyāyem. [dar-pai.]</i>
these things are come from Europe,	<i>az walāyat-i-farang īn chīz-hā rasīda and?</i>
where shall we pass the night?	<i>{ mā kujā shab ba sar bi- [kunem]? [guzārem; guzrānem.]</i>
we have no time to play at present,	<i>{ ilhālmā-rā furṣat-i-bāzīnīst. ilhāl mā furṣat-i-bāzī na dārem.</i>

*Exercise.*—One day an ox was grazing in a field in which several young frogs were playing. By chance one of the young frogs was crushed under the foot of the ox, and died. The other frogs having seen this, went home, and having told their mother what had occurred, they then said, "O mother, we never before saw so large an animal." On hearing this, the old frog, having distended her belly very much, said, "Is he as large as this?" The young ones replied, "Assuredly, he is much larger than that." She then, having distended herself twice as much, said, "Is he so large?" They answered, "O mother, he is a thousand times larger." The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

## LESSON 37.

he has scalded his foot,	<i>o pā,e khud-rā ba āb-i- [garm] sozānīda ast. [dāgh; josh.]</i>
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all these knives are rusty,	{ hama in kârd zang [âlûda]
	and. [girifta.]
these children are screaming all day,	in bachchagân hama rûz
	[shor o ghul] mî-kunand.
	[ghaughâ.]
we were seeking for this all day,	mâ tamâm rûz barâ,e in
	just o jû dâstem.
have you sealed your letter?	âyâ khatt-i-khud-râ muhr
	[karda ed] ? [zada ed.]
our house is shaded with trees,	khâna,e mâ dar zer-i-sâya,e
	dirakht-hâ ast.
it is raining, give us shelter,	aknûnbârân mî-bârad,mârê
	panâhe bi-dih.
go forward there, and stand still,	ân jâ pesh bi-rau o ba
	khâmoshî biyist.
bring out these things from the pâlkî,	az'amârî,e rawân in chîz-hâ
	biyâr.
speak loud, then I shall hear you,	ba âwâz-i-buland bi-go ki
	bi-shinavam.
what do you call that in Persian?	ân chîz-râ dar zabân-i-fârsî
	chî mî-goyed?

*Exercise.*—From the house of a certain person, a bag of rupees was stolen. The owner of the money gave information to the judge of that city. The judge immediately called before him all the people of the house ; but after much investigation he was unable to detect the thief. At last he said to them, " This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will become one inch longer than those of the rest." Having thus spoken, the judge gave each a stick, and dismissed them. During the night, the thief being afraid, said to himself, " If I cut off one inch from my stick, in the morning it will be of the same length with the rest." Thus, having considered, he cut off an inch from his stick, and next

day attended, along with the others. The judge, having looked at the sticks, thus discovered the thief.

## LESSON 38.

set up something as a shelter  
from the sunshine,

he agreed with me this  
time,

you exercise yourself in  
writing and reading,

on hearing this news they  
were much frightened,

how much indigo will this  
chest contain?

they are all offended with  
one another,

*barā, e tābīsh-i-āftāb panūhe  
bar ār.*

*o īn waqt ba-man muwāfik  
āmad.*

*o īn waqt ba rā, e man  
[muwāfik] shud. [mutta-  
fik.]*

*dar navishtan o khwāndan  
khud-rā mashāk bi-sāz.*

*az shunīdan-i-īn-khabar  
eshān tarsīdand.*

<sup>1</sup> *az shunīdan-i-īn-khabar  
[dar hālat-i-pareshānī ām-  
adand]. [dar hālat-i-iztī-  
rāb āmadand; dahshat  
wa pareshānī bar oshān  
mustaulī shud, or istīlā  
yāft.]*

*dar īn sandūk chi qadr nīl  
khwāhad ganjīd?*

*dar īn sandūk chi qadr nīl  
khwāhad āmad?*

*īn sandūk chi qadr nīl  
khwāhad girift.*

*hama az yak digar [khafa]  
shuda and. [shakar  
ranj.]*

<sup>1</sup> to vex, *pareshūn kardan*.

tell the coachman not to drive so quick,

*kāliskabān-rā bi-go ki chandān [zūā] na rānad. [tez or tund.]*

we have escaped from the hands of the enemy,

*{ mā bamakr o fareb az dast-i-dushmān [rihā shuda em]. [rihā, ī yāfta em ; jān ba salāmat burda em.] mā az dast-i-dushman ba hīla khalās shuda em.*

the whole city has been flooded,

*tamām shahr [ghark] shuda ast. [gharik ; daryā burd.]*

put these two trays together,

*in har dū kāb-rā ba ham bi-guzār.*

with this our joy will be increased,

*<sup>1</sup> badīn khūshī, e mā ziyāda khvāhad shud.*

*Exercise.*—A certain person having a pain in the stomach went to a physician, and said, "For God's sake, doctor, give me some physic, otherwise I die from a pain in the stomach." The doctor asked him what he had eaten that day. The man said, "Merely a piece of burnt bread." On hearing this, the doctor said, "Let me look at your eyes." Then, having called one of his servants, he said, "Bring me the medicine for the eyes." The sick man, on hearing this, screamed out, "O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. What connexion is there between medicine for the eyes and a pain in the stomach?" The doctor replied, "I wish, in the first place, to make your eyes sound, for it is evident that you are unable to distinguish between black and white, otherwise you would never have eaten burnt bread."

<sup>1</sup> joy, *shādmānī*; *farah*; *khurramī*; *tarab*; *mubāsāṭat*; *imbisāt*; *nishāt*.

## LESSON 39.

we have much reduced our expenditure,	<i>mā kharch-i-khud-rā bisiyār takhfīf karda em.</i>
this money must be sent back to him,	<i>in pūl ba o zarūr wāpas bāyad kard.</i>
the commander-in-chief has pardoned a soldier,	<i>{ sipāh-sālār az takshīr-i-sipāhī, e dar guzāshā ast.</i>
	<i>{ sipāh-sālār sipāhī, e-rā mu'āf karda ast.</i>
rule your paper, then write,	<i>kāghaz - i - khud-rā awwal [mistar bi-kun] pas binawīs. [khatt bi-kash.]</i>
all the people have died with hunger,	<i>hama mardumān az [gursin-agī murda] and. [jū' ba jān āmada.]</i>
they have fallen one upon another,	<i>eshān [dar-ham] uftāda and. [bar yak dīgar.]</i>
splice these two ropes together,	<i>in har dū rassan-rā bā-ham dīgar bi-paiwand.</i>
they live in great affliction, or through much toil,	<i>ba miḥnat-o-mashakkat-i-bisiyār eshān guzrān mī-kunand.</i>
he has built a house on the bank of the Euphrates,	<i>ba lab - i - daryā, e farāt, 'imārate ta'mīr karda ast.</i>
he drove the chariot two parsang, when one of the wheels broke,	<i>b'ad az rāndan-i-dū parsang, yake az pāyahā, e kāliska [shikast]. [bar āmad.]</i>

*Exercise.*—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one continued saying, "The child is mine;" and the other also was saying, "The child is mine, O your worship, give me justice." The judge, being helpless, sent for the executioner, and said to him, "Of this child make two

pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword, and was about to cut the child in two. During this, one of the women stood still, and said nothing, but the other woman, weeping aloud, said, "O sir, do not kill my child; if such is justice, I give up my claim. For God's sake give her the child." On hearing this, the judge became convinced that this indeed is the real mother. To her he gave up the child; and to the other woman having given punishment, he ordered his people to expel her from the country.

LESSON 40.

why should we run away, *ān jā khaṭra hech nīst, pas*  
there is no danger there? *chirā mā bi-gurezem?*

he has abandoned his late  
friends,

*o dostān-i-kadīm-i-khud-rā*  
*guzāšta ast.*

*muṣāḥibat-i-dostān-i-sābika-*  
*rā ba dīl-i-khud inkār*  
*karda ast.*

*az yārān-i-sābika suḥbat kata'*  
*karda ast.*

they went to Europe six  
months ago,

*pesh az īn shish māh eshān*  
*ba mulk-i-farang raftand.*

*az shunīdan-i-īn sukhānhā,*  
*[bunyād]-i-khanda nihā-*  
*dand. [binā.]*

on hearing a statement of  
this sort, they began to  
laugh,

*b'ad az shunīdan-i-īn chunīn*  
*sukhānhā eshān khandi-*  
*dan [giriftand]. [aghāz*  
*kardand; aghāz nihād-*  
*and; shurū' kardand.]*

gardener, sow the seed of  
this flower in the garden,

*ai bāghbān dar bāgh*  
*[tukhm]-i-īn gulb*  
*[bāzr; bāzr.]*

he has taught us with great labour,	<i>o mā-rā ba miḥnat-i-bisiyār [āmokhta] ast. [dars dāda.]</i>
by the grace of God we have found repose,	<i>mā az faẓl-i-khudā ārām yāfta em.</i>
it is very cloudy, perhaps it will rain much,	<i>{ imrūz bisiyār [ṣahābī] ast, shāyad bisiyār bārān khvāhad bārīd. [abr muḥīt, or abr muḥīt-i-āsmān.]</i>
he has amassed much wealth and property,	<i>o bisiyār daulat o māl jama' karda ast.</i>
in this house there is a hall and three rooms,	<i>dar īn khāna yak dālūn o si ḥujra and.</i>
how long is it since you received this news?	<i>{ chand waqt ast ki īn akhbār ba shumā rasīda ast? b'ad az ūn ki īn akhbār girifted, chand waqt guzashta ast?</i>

*Exercise.*—A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, "How shall I get this delicious morsel into my own possession?" She then said aloud, "O Master Crow, I am quite delighted to see you this morning : your elegant figure and black feathers have entirely fascinated my heart. Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes?" On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music. As soon as he opened his mouth to sing, the piece of cheese fell upon the ground. The fox immediately seized it, and walked away, saying, "My dear friend, your voice is a little out of tune to-day : pray remain silent till I have gone some distance. In the mean time, receive this advice of mine—Never pay any attention to the words of those who flatter you."

## LESSON 41.

they live with their parents, *eshān bā wālīdāin-i-khūd*  
*mī-mānand.*

we have taken a walk on { *ba lab-i-daryā mā [gashta]*  
the bank of the river, { *em. [gardīda.]*

for how much will you sell { <sup>1</sup> *ba sāhil-i-daryā mā [sair]*  
(this) to my master ? { *karda em. [tamāsha.]*  
*ba [sāhil]-i-man bā chānd*  
*kīmat īn rā khvāhed fa-*  
*rokh?* <sup>2</sup> [*wālī n'imat ;*  
*murabbi ; khudāwand-i-*  
*n'imat.*]

is there anything to be had { *yā hech chīz barā,e khur-*  
there for eating and { *dan o naushīdan hāsil mī-*  
drinking ? { *āyad ?*  
*āyā hech chīz barā,e khurdan*  
*o naushīdan [muyassar*  
*mī-shavad] ? [ba-ham mī-*  
*rasīd ; dast yāb mī-sha-*  
*vad.]*

are you at all aware where { *hech m'alūmat ast ki hama*  
they are gone ? { *kujā rafta and ?*  
remain here until we return, { *hamīn jū [bi-mān] tā ki mā*  
*bāz bi-gardem. [bāsh.]*  
the knife fell from my hand { *kārd az dast-i-man [dar]*  
into the river, { *daryā uftād. [ba.]*

<sup>1</sup> to walk to see anything, *barā,e sair raftan.*

to walk, or travel, for amusement, *sair kardan.*

<sup>2</sup> heir apparent, *wālī,e 'ahd.*



in speaking Persian, our general fault is in not pronouncing each individual letter fully,

*dar sukhān guftan-i-zabān-i-fārsī kuṣūr-i-mā in asī ki mā ḥasbu-l-ma'mūl har lafẓ ba tafriḥ talaffuẓ na mi-kunem.*

a man who cannot speak the language of the people among whom he sojourns may sometimes be in danger of starving,

<sup>1</sup> *shakhṣe ki dar diyāre sukūnat pazīr shuda bāshad wa zabān-i-ahliyān-i-ān mulk na dānad, pas tarsast ki shāyad az [gursinagī] khwāhad murd [be āzuka.]*

he tells you to speak to him in his own language,

*o mī-goyad ki dar zabān-i-man bi-go.*

*Exercise.*—A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing. The people of the garden used to beat the ass, and drive him away from thence. One day, the washerman fastened around him a tiger's skin, and said, "At the time of night go you into the garden to graze, and do not make any noise." Even so, every night the ass in the tiger's skin used to go into the garden. Whenever the people saw him by night, they used to think for certain that this was a tiger. One night the gardener himself saw him, and from fear he went up into a tree. In the mean time, another ass which was in that neighbourhood

<sup>1</sup> do you live there? *shumā ān jā sukūnat pazīr hasted?*

he lives there, { *ān jā o sukūnat pazīr ast.*  
*ān jā o maskan dārad.*  
*ān jā maskan-i-o ast.*

I like this book, { *in kitāb marā pazīr ast.*  
*in kitāb marā maṭlūb ast.*  
*in kitāb marā marghūb ast.*  
*in kitāb-rā pasand dāram.*



made a noise, and the ass of the washerman, on hearing that, also raised his voice, and began to bray in the manner of all asses. The gardener, on hearing his noise, discovered what he was. He came down from the tree, and having thoroughly beaten the ass, he drove him out of the garden. Hence, on this subject the wise men have said, "For asses silence is best."

## A LIST OF USEFUL WORDS.

an axe,	<i>tabar.</i>
baker,	<i>khabbūz</i> ; <i>nān paz</i> ; <i>nān bā.</i>
button,	<i>tukma</i> ; <i>dukma</i> ; <i>gīra.</i>
bald,	<i>kal</i> ; <i>dāgh sar</i> ; <i>dāgh-sar.</i>
bath,	<i>hammām.</i>
basin,	(metallic) <i>ṭasht</i> ; <i>lagan aṭṭāba</i> ; (baked clay) <i>kāsa.</i>
”	(holder) <i>ṭasht dār.</i>
bed furniture,	<i>rakht-i-khwāb.</i>
bedstead,	<i>khwāb-gāh</i> ; <i>chahār pa.e.</i>
bed,	<i>bistar.</i>
blanket,	<i>chādar-i-pashmīna.</i>
basket,	(wicker) <i>sapad</i> ; (grass) <i>gīra.</i>
bracelet,	<i>dastīna</i> ; <i>dastwāna</i> ; <i>’alankū dast</i> ; <i>mi’ṣad.</i>
bottle,	(glass) <i>shīsha</i> ; (jug) <i>kūza</i> ; (earthen- ware) <i>ṣurāhī.</i>
broom,	<i>miknasat</i> ; <i>jārūb</i> ; <i>jā-rū</i> ; <i>ruftan-rūb.</i>
bellows,	<i>minfākḥ</i> ; <i>tannūr-tab.</i>
butcher,	<i>kaṣṣāb.</i>
bundle,	<i>basta</i> ; <i>dasta.</i>
bag (leathern),	<i>ambān</i> or <i>ambāna</i> ; (carpet) <i>khurjīn.</i>
canvas,	<i>palās.</i>
coat,	<i>ḡabā</i> ; <i>durrā’at.</i>
coat (great),	<i>farghūl</i> ; <i>labāda.</i>
china-ware,	<i>kāsa-chīnī.</i>
cup,	<i>finjān</i> ; <i>piyāla</i> ; <i>ṭas</i> ; <i>jām</i> ; (goblet) <i>kadah.</i>
chair,	<i>kursī.</i>
chair bench,	<i>sandalī</i> ; (bench) <i>sandal.</i>
counterpane,	<i>liḥāf.</i>
curt,	<i>disām</i> ; <i>sadād-i-aghār.</i>
curt (screw),	<i>pech.</i>
carpet,	<i>farsh</i> ; <i>gilīm</i> ; <i>bisāṭ</i> ; (prayer) <i>siy-</i> <i>jāda</i> ; (decapitation) <i>naṭ’.</i>

clothes,	<i>pārcha; libās; poshāk; jāma; kiswat;</i> (patched) <i>khirka; dalk; jāma, e</i> <i>zhanda; dalk-i-murakka; (honour)</i> <i>khil'at; (religious) iḥrām.</i>
cord,	<i>rismān.</i>
candle,	<i>shama'; kandīl.</i>
"	(wax) <i>shama', e mūmī.</i>
chandler,	<i>shama' sār.</i>
candlestick,	<i>shama' dān.</i>
cloth,	<i>pārcha; fāka; (broad) mūhūt;</i> (striped) <i>burd; (brocade) dībak;</i> (damask) <i>dībā; (dimity) damiyāz;</i> (thick) <i>jāma, e hanguft.</i>
cooking-pot,	{ <i>deg; zarf-i-pukhtan (sing.)</i> <i>zurūf-i-pukhtan (plur.)</i>
cook,	<i>ashpaz; ṭabbākh.</i>
crumb,	<i>reza, e nān.</i>
chapter (of a book),	<i>bāb; faṣl.</i>
corn,	<i>ghalla.</i>
cotton,	<i>pumba.</i>
compliments,	<i>salām; du'ā o salām.</i>
cupboard,	<i>paimāna-gāh; ganjina; fāk-i-pai-</i> <i>māna.</i>
door,	<i>dar; darwāza; bāb.</i>
ewer,	<i>ibrik.</i>
engraver,	<i>kalam-kār; hakkāk.</i>
envelope,	<i>lifāfa.</i>
furniture,	<i>sāmān-i-khānagī; khānumān; khān-</i> <i>mān; rakht-i-khāna.</i>
fan,	<i>bād-zan; bād-kash; mirwāḥ.</i>
fire-works,	<i>naft-andāzī; ātash bāzī.</i>
fire wood,	<i>hezum; hīma.</i>
fire,	<i>ātash; nā, irat; (flame) zabāna;</i> (spark) <i>akhgar; sharār; ātash-</i> <i>pāra; ghuncha, e arghawan.</i>
gutter,	<i>badar-rav; nāv-dān.</i>
glass-ware,	<i>āb-gūn.</i>

jib.

mirzāb;

na.

kalam;

kāhīn;

kazz;  
zikh

grocer,	<i>baḳḳāl.</i>
gum,	<i>samagh</i> ; <i>samagh-i-'arabī.</i>
glove,	<i>dast tāba</i> ; <i>dast afrūz</i> ; <i>dastāna</i> ; <i>dastposh.</i>
house,	{ (master of) <i>kat-khudā</i> ; <i>kad-khudā</i> ; <i>ṣāhib-i-buḳa'.</i>
„	(hold) <i>khāndān</i> ; (establishment) <i>lawūḥik-i-khāna.</i>
host,	<i>mezbān</i> ; <i>ṣāhib-i-da'wat.</i>
hospitality,	<i>mihmānī.</i>
hat,	<i>kulāh.</i>
hammer,	<i>chākūj</i> ; <i>chakush</i> ; <i>mitraḳat.</i>
hand-saw,	<i>dast-ar.</i>
hand-mill,	<i>dast ās.</i>
hotel, inn,	<i>sarā,e</i> ; <i>khān</i> ; <i>wurūd-gāh</i> ; <i>farod-</i> <i>gāh</i> ; <i>ribāṭ.</i>
kitchen,	<i>maṭbakh.</i>
knife,	(clasp) <i>chākū</i> ; (table) <i>kārd.</i>
„	(pen) <i>qalam tarāsh.</i>
key,	<i>kalīd</i> ; <i>miftāḥ.</i>
light,	<i>roshanī</i> ; <i>nūr.</i>
leaf,	(of a book) <i>warāḳ.</i>
„	(of a tree) <i>barg.</i>
letter (of condol- ence),	<i>ta'ziyat nāma.</i>
lock,	<i>ḳufl.</i>
„	(pad) <i>ḳufl-i-rūmī.</i>
„	(intricate) <i>ḳufl-i-waswās.</i>
match,	<i>kibrīt.</i>
mat,	<i>boriyā</i> ; <i>ḥaṣīr.</i>
mirror,	<i>ā,īna</i> ; <i>āb-gīna</i> ; <i>sajanjal.</i>
nail,	<i>mekḥ</i> ; <i>mismār.</i>
needle,	<i>sūzan.</i>
naphtha,	<i>naft.</i>
napkin,	<i>dastmālcha</i> ; <i>dast-khwān.</i>
oven,	<i>tannūr</i> ; (stove) <i>tūn</i> ; <i>manḳal</i> ; <i>ātash-tāb.</i>

pocket,	<i>jīb</i> ; within the pocket, <i>tū, e jīb</i> .
potsherd,	<i>khazaf-reza</i> .
pot (flower),	} <i>khazaf</i> ; <i>sifālīn</i> .
earthen vessel,	
potter,	<i>khazafī</i> ; <i>sifāl-gar</i> ; <i>gil-gar</i> .
pincers,	<i>minkāsh</i> .
pitcher,	<i>sabū</i> ; <i>khūm</i> .
portico,	{ <i>dihlīz-i-khāna</i> .
pipe,	
	<i>pesh-gāh</i> .
	(water) <i>āb-rah</i> ; <i>mīzāb</i> ; <i>mirzāb</i> ;
	(tube) <i>lūla</i> .
pantry,	<i>rikāb-khāna</i> ; <i>tasht-dār khāna</i> .
pin,	<i>sanjāk</i> .
a porter,	<i>hāmīl</i> ; <i>hāmmāl</i> .
paste,	<i>sirīsh</i> .
pencil,	<i>kalām-i-surb</i> ; <i>siyāhī-dār kalām</i> ;
	<i>kalām-i-siyāhī-dār</i> .
papa,	<i>pāpā</i> .
pope,	<i>rīm pāpā</i> .
razor,	<i>ustura</i> .
stick (walking),	<i>chūb-i-dastī</i> .
staff,	<i>asā</i> .
scissors,	<i>mīkrāz</i> .
saucer,	<i>nalbakī</i> ; <i>tabakcha</i> ; <i>tishtarī</i> .
shirt,	<i>pairāhan</i> ; <i>kamīš</i> .
scale,	<i>mīzān</i> ; <i>tarāzū</i> ; (beam) <i>shāhīn</i> ;
	(pan) <i>kafā</i> .
sheet,	<i>chādar</i> .
screen,	<i>parda</i> .
shade,	<i>fūnūs</i> .
sash,	<i>kamar-band</i> ; <i>miyān-band</i> .
shawl,	<i>shāl</i> .
skirt (of dress),	<i>dāman</i> .
satin,	<i>aṭlas</i> .
silks,	<i>āb-resham</i> ; <i>āb-reshīm</i> ; <i>harīr</i> ; <i>khazz</i> ;
	(painted) <i>parniyān</i> ; (stuff) <i>nasikh</i> .
sock,	<i>jurāb</i> ; <i>pā-tāba</i> .

signature,	<i>dast-khatt ; sahīh.</i>
ack,	<i>juwāl ; juwālif.</i>
scribe,	<i>kātib ; nawīsanda ; muḥarrir.</i>
seal,	<i>muhr.</i>
late,	<i>lauh.</i>
spring (of water),	<i>āb-khez ; chashma.</i>
crew (turn),	<i>pech-kash.</i>
dwelling,	<i>dast-māl ; badan-i-khushk kun.</i>
urban,	<i>aastar ; 'amama.</i>
rousers,	<i>shalwār ; pā,e jāma ; zer-jāma.</i>
title (of a book),	<i>ism-i-kitāb.</i>
ape,	<i>nakh ; fīt.</i>
avern,	<i>mai-kada ; khum-khāna ; kharābat.</i>
able (cloth),	<i>sufra.</i>
ray,	<i>khwān ; khwāncha.</i>
„	(cover) <i>khwān-posh.</i>
threshold,	<i>āstāna.</i>
hread,	<i>rishta.</i>
umbler,	<i>istikān.</i>
ools,	<i>auzār ; dast afrāz.</i>
ongs,	<i>dast-pānāh ; ambūr.</i>
ailor,	<i>khayāt.</i>
elvet,	<i>makhmal.</i>
essel,	<i>zarf, (plur.) zurūf.</i>
vindow,	<i>ghurfa ; darīcha.</i>
wool,	<i>pashm.</i>
ward-robe,	<i>pesh-pā.</i>
vh eat,	<i>gandum ; (stalks), darakh-t-i-gan-</i> <i>dum.</i>
vasherman,	<i>gāzur.</i>
o arrange,	<i>bar chīdan.</i>
o bathe,	<i>ghusl kardan.</i>
„	(another) <i>ghusl dādan.</i>
o knock at the door,	<i>dar zadan ; halka,e dar zadan.</i>
o light a candle,	<i>shama'-rā āfrokh-tan ; shama'-rā</i> <i>roshan dādan.</i>
o make the bed,	<i>bistār gustardan.</i>

- to put on one's clothes, *poshāk poshīdan*; *libās dar bar kardān*; *libās zadan*; *jāma dar sarw bar kardan*.
- to sew, *dokhtan*, (root) *doz*; (to hem) *sajāf kardan*.
- to stitch, *ākhdān*, (root) *akhīn*; (to pipe) *sahīj kardan*.
- to spread the table-cloth, *sufra guzāshtan*; or, *sufra gustardān*.
- to spin, *rishtan*, (root) *rīs*.
- to thread a needle, *rishta ba sūzan andākhtan*; *sūzan-rā nakh kardan*.
- to thread pearls, { *durr suftan*.
- to thread rubies, { *durr munsalik kardan*.
- to extinguish a fire, *lāl munsalik kardan*.
- to take fire, *ādash nishāndan*.
- to set fire (to a house), *ādash giriftan*.
- khāna-rā ādash zadan*.



## CONVERSATIONAL TERMS.

Good night!	<i>masā,u-l-khair!</i>
Peace be on you!	<i>salām 'alaikum!</i>
Good morning!	<i>ṣabāḥu-l-khair!</i>
Praised be God!	<i>al ḥamdu-li-llāh!</i>
And on you be peace and the blessing of God!	{ <i>o 'alaikummu-s-salām o</i> <i>rahmatu-l-lāh!</i>
God bless you!	<i>khudā ḥāfiẓ-i-shumā!</i>
God be with you!	<i>khudā ḥamrāh-i-shumā!</i>
On whom be the peace of God!	<i>rahmatu-l-lāhi 'alaihi!</i>
Blessing on him!	<i>'alaihi-s-salām!</i>
May it be well!	<i>khair būshad!</i>
No, by God!	<i>lā wa-l-lāh!</i>
With heart and soul,	{ <i>ba jān o dīl.</i> <i>ba sar o chashm.</i> <i>ba chashm.</i> <i>ba jān o minnat.</i>
The great and glorious God,	<i>khudā,e 'azza wa jalla.</i>
<sup>1</sup> In the name of God the merciful and compassion- ate!	<i>bismi-l-lāhi-r-rahmani-r- rahīm!</i>
<sup>1</sup> To God be praise and glory!	<i>li-l-lāhi-l-ḥamdu wa-l-min- natu!</i>
<sup>1</sup> There is no power, nor virtue, but in God,	<i>lā ḥawla wa lā kūwata illā bi-l-lāhi.</i>

<sup>1</sup>These expressions are in common use. As they are at once common and peculiar they are given in character.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لِلَّهِ الْحَمْدُ وَالْمِنَّةُ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ



The student should note :—

- (a) The use of *waṣla*.
- (b) The use of *fathā*, as a final termination, in the words *azza*, *jalla*, *ḥaula*, *kūwata*.
- (c) The use of *ḡamma*, as a final termination, in the words, *ḥamdu*, *minnatu*.
- (d) That ﷲ is pronounced as *allāh* ; that ﷲ *li-l-lāhi* is contracted from ﷲ, in respect to which the following remark is important :—

“ When the particle *l* is prefixed to a noun beginning with *l*, which, when definite, ought to have the article: the initial *alif* of the noun disappears, and (in order to avoid the meeting of three *l*'s) the *lāud* of the article is dispensed with, or represented by *tashdīd*.”

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## SECTION III.

## LESSON 43.—ON BREAKFAST.

*sabaḳ chihil o siyum dar nāshṭā.*

get the breakfast equipage ready, { *lawāzima, e chāshṭ taiyār bi-kun.*  
*sāmān wa asbāb-i-chāshṭ bi-sāz.*

toast some bread, and butter it properly, { *ḳadre nān ba āḡash garm bi-kun o ba khūb ṭaraḡ maska-ash bi-māl.*

does the water boil ? { *āyā āb ba josh mī-āyad ?*  
*āyā āb mī-joshad ?*

give me a clean cup and saucer, { *finjān o nalbake sāf marā bi-dih.*

give that gentleman another cup of tea, { *ān sāhib-rā finjān-i-dīgar az chā bi-dih. barā, e ān sāhib yak finjān-i-chā biyār.*

make it strong enough ; and by putting in it plenty of milk and sugar you will always make it good, provided the water be actually boiling, { *chā-rā barābardurust bi-kun, o az andā khtan-i-shīr-i-bisiyār o shakar hamesha khūb lazīz mī-shavad, ba sharṭe ki āb joshīda bāshad.*

bring the cold meat, fowl, ham, tongue, salt fish, rice, and split pease in the twinkling of an eye, { *gosht-i-shabīna, murgh, rān-i-khūk-i-namak-zada, za-bān, māhī, e namkīn, khushka o dāl-i-munsharik ba chashm zadan biyār.*

give me a cup of coffee and a little more sugar, { *finjān-i-kaḡwa o ḳadre (andake) shakar-i-zīyāda marā bi-dih.*

boil some eggs, but do not  
let them get hard,

{ *chand dānā, e tukhm-i-  
murgh-rā josh bi-dih,  
magar ān-rā sakht shudan  
ma dih.*

{ *chand dānā, e baiṛa bi-  
joshān [amma nīm pukhta  
bāshand] or [amma ma  
guzār ki sakht shavand].*

set the egg-cups and salt-  
cellar on that side, and  
the tea-pot and coffee-pot  
here,

*tukhm-i-murgh-dānhā o na-  
mak-dān ba ān ṭaraf bi-  
guzār o chā-dān o kahwa-  
dān ba īn ṭaraf.*

what a blockhead you are  
to require repeated orders  
for such things !

{ *chi kadar aḥmak ed ! ki  
barā, e īn chunīn chīzhā  
bār bār hukm mī-khwāhed.  
chi sār abla ed ! ki barā, e  
īn chunīn chīzhā shumā-  
rā [bār bār hukm dādan  
bāyad]. [zarūrat-i-hukm-  
i-mukarrar bāshad.]*

bring bread, biscuit, sweet-  
meats, cake, &c.,

*nān, kulīcha, lauziyāt, nān-  
i-khūsh, waghaira, biyūr.*

you know I cannot drink  
tea without cream,

*shumā mī-dāned ki chā be  
īmāgh na mī-tawānam  
naushīd.*

the bread is very bad, and  
full of sand,

*nān bisiyār bad ast, o pur  
az reg.*

discharge the baker if he  
ever dare to send such  
bread here,

*agar nān-paz bār-i-dīgar  
jur, at - i - firistādan - i -  
chunīn nān bi-kunad, o-rā  
ma'zul kun.<sup>1</sup>*

<sup>1</sup> Or, *murakhkhaṣ bi-kun ; maukūf bi-kun.*

the water with which this tea is made has not been boiling; it has no taste at all,

{ *ābe ki az ān īn chā sākhta shuda ast barābar na joshīda*[*mazanamī-dihad*].  
[*bi-l-kull maza na dārad*;  
*bad t'am ast; t'am na dārad.*]

these eggs are not fresh; from whom have you brought them? Never bring any to the table but those that are laid at home,

*īn dānāhā, e tukhm-i-murgh tāza nīstand, az ki* [or *kujā*] *āwarda ed, sīvā, e baiza, e -khānagī hargiz bar sufra mayār.*

*Exercise.*—One night a *kāzī* found in a book that whoever has a small head and a long beard is a fool. The *kāzī*, having a small head and a long beard, said to himself, "I cannot increase the size of the head, but I will shorten the beard." He sought for scissars, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp: when the hair took fire, the flames reached his hand; upon which, letting go his hold, the beard was entirely consumed, and the *kāzī* overwhelmed with shame, as it verified what was written in the book.

almond,  
apple,  
apricot,  
beet-root,  
burrage,  
capers,  
cherry,  
citron,  
cocoa-nut,  
cress (water),

*bādām.*  
*seb.*  
*zardālū.*  
*chu ghundur; pāzhū.*  
*puḍīna.*  
*turushī, e kabār.*  
*ālū-bālū.*  
*turunj.*  
{ *nārijīl.*  
{ *jauz-i-hindī.*  
*tara, e tezak.*

curry,	<i>kaurma.</i>
date,	<i>khurma</i> ; (green, ripe) <i>ruṭab</i> , pl. <i>arṭāb</i> .
fig,	<i>anjīr</i> .
fruit,	<i>mewa</i> ; <i>ṣamr</i> .
garlic,	<i>sīr</i> .
grape,	<i>angūr</i> ; (bunch of) <i>khūsha</i> , <i>e angūr</i> ; (small bunch) <i>tilīṅga</i> , <i>e angūr</i> .
herb (odoriferous)	<i>rīhān</i> , (plur.) <i>riyāhīn</i> .
kernel,	<i>māghz</i> .
leek,	<i>gandāna</i> .
lemon,	<i>līmū</i> ; (lime) <i>līmū</i> , <i>e kāghazī</i> .
mango,	<i>amba</i> .
melon,	(musk) <i>khārbūza</i> ; (water) <i>hindu-wāna</i> .
mushroom,	<i>kārch</i> .
nectarine,	<i>hulū</i> .
onion,	<i>piyāz</i> .
orange,	<i>turunj</i> .
pea,	<i>bākilā</i> , <i>e mūsh</i> .
peach,	<i>shaft ālū</i> .
pear,	<i>nāshpatī</i> .
pepper,	(white) <i>filfil-i-abiaz</i> ; (red) <i>filfil-i-surkh</i> ; (black) <i>filfil-i-aswad</i> .
pickles,	<i>turush</i> .
plum,	<i>ālū</i> ; (mogul) <i>bālū-zard</i> .
pomegranate,	<i>anār</i> ; <i>rumān</i> .
quince,	<i>bih</i> .
shell,	<i>post-i-jauz</i> .
thyme,	<i>ipār</i> ; <i>tar khūn</i> .
walnuts,	<i>girdū</i> ; (peeled) <i>maghz - i - jauz</i> <i>girdū</i> .
an omelette,	<i>khāgīna</i> .
flour,	<i>ārd</i> .
to lay an egg,	<i>tukhm dādan</i> ; <i>tukhm nihādan</i> .
to roast,	{ <i>ba sikh kardan</i> ; <i>kabāb kardan</i> .
to fry.	{ <i>gūsh kofta ba sikh nihādan</i> .
	<i>hīrīmān sālhtan</i>

to poach an egg,	<i>baiṣa gawāza kardan.</i>
to fry an egg,	<i>baiṣa nīmru kardan.</i>
raw,	<i>khām.</i>
cooked,	<i>pukhta.</i>

## LESSON 44.—ON DINNER.

*sabaḳ chihil o chahārum dar ta'ām.*

tell the cook to have the dinner ready at three o'clock,	[ <i>ash paz</i> ]- <i>rā ḥukm bi-dih ki khurūk-i-shām ba waqt-i- sā'at-i-si taiyār bi-kunad. [ṭabbākh; muṭabbikh.]</i>
sir, dinner is ready, where is the soup and the soup-spoon?	<i>ṣāhibā, shām taiyār ast. shorba o kashugh-i-shorba kujā ast?</i>
bring a hot-water plate, some bread, potatoes, greens, asparagus, cabbage, cauli- flowers, turnips, carrots, cucumbers,	<i>bushkāb-i-āb-i-garm, kadre nān, ālū, sabza, asfarāj, karam-kalla, karam-kal- la, e shugufta, shalgham, gazar, khīyār, biyār.</i>
let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, olive-oil, sauce, and everything of this sort,	<i>az barā, e man bushkāb-i-ṣāf, kārd, changal, kashugh, namak, khardil, sirkā, filfil, turb-i-tez, raughan- i-zait, turshī o waghaira az in kism biyār.</i>
let me have of every sort of vegetable on the table daily, and tell me the name of each,	<i>har ruz az barā, e man bar sufra sabza, e har kism bi-guzār, o az nām-i-har chiz nishān bi-dih.</i>
what do you call that vege- table?	<i>ān baklat-rā chi mī-goyed?</i>

get one dressed for me every day, and tell me the name of each as I eat it, till you see I can call for everything of this sort by its proper name,

do so with everything else, as this will be a capital plan for learning and digesting this useful tongue, being at once a meal and a lesson,

bring some beef, mutton, veal, fish, fowl, and venison,

can you dress Persian dishes well?

what fruits are in season now? bring me some of each sort,

to-morrow we shall dine in the country, send everything in time,

will this meat keep so long in this weather?

now you may all depart, you have leave,

*har rūz barā, e man yake bi-paz, o ba wakt-i-khurdan-i-oaz nāmash nishān bi-dih tā ki ba shumā m'alūm shavad ki man nām-i-in gūna chiz barābar giriftan mī-tawānam.*

*ba har chiz ham badīn taur bi-kun, zīrā ki barā, e ā-mokhtan o yād dāshitan-i-zabān-i-mufīd bisiyār khūb tajwīze khwāhad būd, ki ham sabak o ham tabak ast.*

*kadre gūsh-t-i-gāw, gūsh-t-i-gūs-fand, gūsh-t-i-gūs-āla, gūsh-t-i-māhī, gūsh-t-i-murgh, wa gūsh-t-i-āhū biyār.*

*shumā ta'am chū ahl-i-fārs ba farah-i-khūb mī-tawāned pukht?*

*[mausim-i-kudām mewā ast?] kadre az har kism biyār. [in wakt mewā, e kudām kism rasīda būsh-ad?]*

*fardā berūn-i-shahr shām khwāhem khurd, har chiz [bar wakt] bi-firist. [ba wakt.]*

*āyā dar in mausim in gosht tā ba in kadar der tāza khwāhad ماند?*

*ilhāl shumā bi-raved, rukh-shat ast.*

*in wakt shumā tashrif bi-bared, mura khkhaşed*



*Exercise.*—A person said to his servant, "If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly." In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown away. He was very angry, and began to beat the servant; at which time a friend sent him some victuals. The servant said, "O my lord! you saw only one crow, and have obtained victuals; had you seen two, you would have got a beating."

LESSON 45.—ON NAMING, TELLING, SPEAKING, &c.

*sabak chihil o panj dar nāmīdan o guftān.*

what is the name of this?  
what do you call this thing?

*nām-i-īn chīz chīst?*  
*shumā īn chīz-rā chi [mī-goyed?] [mī-nāmed.]*  
*ān-rā dar zabān-i-fārsī chi mī-goyand?*

what do they call that in Persian?  
can you tell me where Mr. — lives?

*marā mī-tawāned guft ki sāhib-i-fulān kujā manzīl dārad?*

tell me the name of this in your own language,  
do not tell any one what I said to you about that book,

*dar zabān-i-khud marā az nām-i-īn chīz nishān bi-dih.*  
*az bābat-i-ān kitāb ānchi ba tū guftam ba kase ma go.*

he would not tell me which of the two was yesterday's or to-morrow's lesson,

*marzī, e o na būd ki bi-goyad az īn har dū sabak kudām sabak-i-dīrūza būd, yā kudām sabak-i-furdā khwāhad būd.*  
*o ba man guftan na mī-khwāhad, ki az īn har dū kudām sabak-i-dīrūza, o kudām az fardā*



our servant does not mind  
what you say to him,

*ba ānchi shumā mī-goyed  
naukar-i-shumā muta-  
wajjih nīst.*

tell him he is a great rogue,  
and that he is always  
telling his master no end  
of lies.

*naukar-i-shumā bar hukm-i-  
shumā [mutawajjih na  
mī-shavad]. [khayāl na  
mī-dihad; gosh na mī-  
dihad.]*

well, I will not speak to  
him, as I may get angry  
and beat him; but give  
him his wages and dis-  
miss him,

*o-rā bu-go ki tū bisiyr  
aubāshī wa hamesha a  
sāhib-i-khud [darogh az  
hadd ziyāda mī-goyī].  
[daftar-i-darogh mī-  
kushā, ī.]*

what did he say when you  
told him to remain till I  
returned?

*bisiyār khūb, man ba o  
sukhan na khwāham kard  
az īn sabab ki shāyad  
khashmnāk shavam, o o-rā  
bi-zanam; ammā shumā  
o-rā muwājib-ash bi-dihed,  
o rukhsat kuned.*

he said he had business, and  
could not possibly remain,

*o chi guft, wakte ki shumā  
hukm dāded ki tū bāz  
gashtan-i-man [injā bāsh]  
or [bi-mān].*

did you ask him of what  
nature the business  
was?

*o guft ki marū [kār] ast, o  
manna mī-tawānam mānd.  
[shughle.]*

yes, I did ask; but he said  
it was an affair of secrecy  
which he could not  
divulge,

*az o porsided ki kār-at chi  
būd?*

*bale, man az o porsīdam,  
lekin guft ki [kār-i-makh-  
fī] ast, o ān-rā gāhir na  
mī-tawānam kard. [su-  
khan-i-parda.]*

they speak English among themselves and Persian with us,

they will know him to be a foreigner, though he speaks the Persian very grammatically,

could I speak the Persian I would with pleasure; but, alas, I cannot join two sentences together in that tongue,

you will be able to speak it in a few months, and you ought to practise speaking it with every one who is able to tell you how to speak it well,

how much I regret not to be able to understand what they say,

I take the liberty to inform you that nothing but practice will enable you to speak with fluency,

[*darmiyān - i - khud-i-shān*]  
*zabān-i-anglisī mī-goy-*  
*and, o bū mā fārsī. [hā-*  
*ham.]*

*eshān khwāhand dānist ki o*  
[*ghair mulkī,* *e*] *ast agarchi*  
*zabān-i-fārsī ba kā,ida*  
*mī-goyad. [gharibu-l-*  
*waṭne.]*

*agar zabān-i-fārsī mī-*  
*tawānistam guft ba khū-*  
*shī mī-guftam, ammā*  
*afsos! ki dar-ān zabān*  
*dū jumla bāham na mī-*  
*tawānam sākht.*

*dar 'arṣa, e chand māh shumā*  
*barābar khwāhed tawānist*  
*guft, ammā bāyad ki bā*  
*har shakhs, e ki az shīḥat-*  
*i - kalām aḡāh tawānid*  
*namūd mukālima bi-kuned*  
*o istīmāl-i-mashk-i-ḥaraf*  
*zadan kardā bashed.*

*bisiyār maghmūm am! ki*  
*ānchi eshān mī-farmāyand,*  
*ba fahm-i-man na mī-āyad.*  
*agarchi gustākhi ast, ba*  
*shumā iḡhār mī-kunam ki*  
*ba juz mashk dīgar chīz*  
*tawānāi, e guft-gū ba*  
*tarrārī na mī-bakhshad.*

*Exercise.*—A poet went to a rich man, and bestowed great praises on him; at which the latter, being pleased, said, "I have not any money at command, but a large quantity of grain: if you come again to-morrow I will give you some." The poet went home.

why he was come. He answered, "Yesterday you promised to give me some grain, and I am now come for it." The other replied, "You are an egregious fool; you delighted me with words, and I have also pleased you; why, therefore, should I give you any corn?" The poet went away ashamed.

LESSON 46.—ON VISITING, SHOPPING, &c.

*sabak̄ chihil o shishum dar mulākāt kardan o kharīdārī.*

bring the pālki near me, { *nazd-i-man [pālki] biyār.*  
take me to Mr. —'s, { *[takht-i-rawān.]*  
*marā ba khāna, e sāhib-i-*  
*fulān bi-bar.*

send the footman on before *piyāda, e-rā pesh bi-firist, ki*  
to see if the gentleman *āyā janāb-i-mirzā ba khā-*  
be at home or not, *na tashrīf dārānd yā na.*  
bring the pālki close to the *nazd-i-darwāza pālki biyār.*  
door.

go as fast as you can, *ba harehī tamāmtar ba [ta'-*  
*jīl] bi-rau. [ʻujlat.]*

ask if the gentleman has *bi-purs, āyā sāhib berūn*  
gone out, and when he *rafta, o āgar rafta and kui*  
will return, *bāz [khwāhand āmad].*  
*[tashrīf khwāhand ā-*  
*ward.]*

give my compliments to *ṣalām-i-man ba sāhib-i-khu-*  
your master, and give *dat bi-rasūn, wa wakte*  
this note to him when he *ki o bāz bi-āyānd, in*  
returns, *khatt ba oshān bi-dih.*

you have lost the road to { *rāh-i-khāna, e sāhib-i-fulān*  
Mr. —'s house; this is { *gum kardā ed; [in nīst*  
not it. { *ki mī-raved]. [in rān*  
*khatā ast.]*

ask the people in that house *az mardumān-i-ān khāna*  
to show you the way, *rāh bi-purs.*  
go to the China bazar, *ba bāzār-i-chīnī bi-rau.*

- keep on this side or on that side, *in taraf yā ān taraf bi-gīr.*
- take care you do not go near that bull, *khabar-dār ki nazd-i-ān nār gaw na ravī.*
- keep clear of that dust on the road, *az [khāk]-i-rāh ba kinār bāsh. [gard.]*
- let that chair go on before, *bi-guzār ki ān kursī-rā pesh bi-barand.*
- keep behind my brother's chair, *dar pai [or 'akab]-i-kursī, e barādar-am bāsh.*
- why do you pass any gentleman's chair in that way? *chirā ba ān tarah az pahlū, e kursī, e kudām šāhib mī-guzarī.*
- bring the umbrella to this side, *ba in taraf chatr biyār.*
- do not go near the carriage, put down the pālki, stop, I am going to this shop, *nazd-i-kāliska ma rau. pālki pā, in bi-guzār. istāda bāsh, ba in dūkān mī-ravam.*
- what is the price of this book? *kīmat-i-in kitāb chīst?*
- I will not give so much, *ān kadar [chandīn] kīmat na khwāham dād.*
- I won't give half the price you ask, *ānchi kīmat ki shumā mī-khwāhed nisf-i-ān nīz man na khwāham dād.*
- I do not want the book, but if you sell it very cheap I may purchase it, *marā zarūrat-i-kitāb nīst, ammā agar arzān kh wh-ed farokht, shāyad ki bi-kharam.*
- I have no cash about me, but if you will follow me you will receive your money at my house, *[nazd-i-khud-am pūl nīst,] agar shumā 'akab-i-man khwāhed āmad, ba khāna, e man khwāhed yāft. [ba khud pūl na dāram.]*

bring the book with you, *kitāb ham rāh-i-khūd biyār,*  
and then receive its price, *o pas kīmat-ash bi-gir.*

*Exercise.*—One day a tyrannic king having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, "What is the character of the king of this country? Is he oppressive or just?" He answered, "He is a great tyrant." The king said, "Do you know me?" He answered, "No." The king rejoined, "I am the monarch of this place." The man was terrified, and asked, "Do you know who I am?" The king said he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The king laughed, and ended the conversation.

### COLOURS—*ranghā.*

ashy,	<i>khākistārī.</i>	green,	<i>sabz; akhzar.</i>
azure,	<i>āb-gūn; lājaward.</i>	red,	<i>surkh.</i>
colour,	<i>rang.</i>	rusty,	<i>zangārī.</i>
black, <i>siyāh; aswad; shūm.</i>		violet,	<i>binafsh.</i>
blue,	<i>kabūd.</i>	white,	<i>safaid; abyaz.</i>
blue, indigo,	<i>nīl.</i>	yellow,	<i>zard.</i>
brown,	<i>gandum-gūn.</i>		

### LESSON 47.—ON WALKING, RIDING, &c.

<sup>1</sup> *sabak chihil o haftum dar sair o sawārī.*

he is gone out somewhere *az barā,e [gashtan] ba jā,e*  
to walk, *rafta ast. [sair; tamāsha.]*

<sup>1</sup> *sabak chihil o haftum dar gashtan bar rāh o sawār shudan.*

- I shall go out also, and walk round the fort,  
 in my country people walk a great deal,  
 can you walk much ?
- I like walking on foot very much, and, were I not lame, I would walk out with you,
- walking in the open field when it is cool is highly beneficial to health,
- do not walk among that grass, lest you tread on a snake,
- is the horse ready ?  
 put the saddle well on,
- hold the bridle till I be fairly mounted,
- take up the stirrup one hole,
- man nīz berūn khwāham raft  
 o gird-i-kīlā' khwāham gasht.  
 dar mulk-i-man marḡumūn  
 bisiyār mī-gardand.  
 shumā pā-piyāda bisiyār mī-  
 tawāned gasht ?  
 pā-piyāda raftan bisiyār  
 pasand dāram [mī-khwā-  
 ham], o agar lang na  
 būdam man ba ham rāh-  
 i-shumā mī-gashtam.  
<sup>1</sup>waḡte ki mausim sard ast  
 dar maidūngashtan barā, e  
 ṭabī'at bisiyār muṣīd ast.  
 darmiyān ān 'alaf-zār na  
 gard [ki pāyat bar māre  
 nayuftad].  
 [ki pāyat bar māre na  
 khurad].  
 [ki pā, e tūrā māre na  
 zanad].  
 asp taiyar ast ?  
 barasp zīn ba khūbī bi-band;  
 asp-rā zīn ba khūbī kun.  
 tā man bar zīn barābar bar  
 āyam, lagām girifta bāsh.  
 ligām-rā barābar bi-gīr tā  
 man muḡkam sawār sha-  
 vam.  
 ba kadar-i-yak sūrākh-i-  
 dīgar [rikāb bālā bi-  
 gīr]. [sākaṭ-rā kotāh bi-  
 kun.]*

see that the reins are strong  
and kept in constant re-  
pair,  
here, you groom, hold the  
horse, I must dismount  
for a little,  
take care, he will get out of  
your hands,  
see, is that ground proper  
for the horse to go over,  
coax him that he may not  
be restive,  
put a cloth over the horse's  
eyes,  
where is the saddle-cloth,  
crupper, the bit, belly-  
band, housings, &c. ?  
examine the place carefully,  
and see how far the water  
comes up,

you must not give the horse  
water now whilst he is  
so very warm,  
is this a quiet horse for the  
road ?  
does he stand fire ?

walk him about, rub him  
well down, and take care,  
at your peril, that he  
does not catch cold,

*bi-bīn ki zamāmhā kawī and  
yā na, o hamesha ānhā-rā  
marammat karda bāsh.*

*ai sū, is! asp-rā bi-gīr ki  
marā, barā, e andak fur-  
sate pā, īn shudan bāyad.*

*khābar dār ki asp az dast-i-  
shumā na gurezad.*

*bi-bīn ki ān zamīn munāsib-i-  
raftan-i-asp ast yā na.*

*o-rā nawāzish bi-kun, ki  
khīra na shavad.*

*bar chashmhā, e asp parda  
bi-guzār [or bi-band].*

*zīn-posh, dumchi, dahana, e  
lagām, tang, ajlāl, wa-  
ghāira kujā and?*

*ān jā, e-rā ba khābardārī  
mulāhaza bi-kun o [m'a-  
lūm bi-namā] ki āb tā  
kujā mī-rasad. [muttālī  
shau.]*

*asp-rā āb na bāyad dād tā  
ki īn chunīn garm bāshad.*

*barā, e rāh raftan īn asp  
ṣalīm ast, yā na?*

*az āwāz-i-top o tufang [ram  
na mī-kunad]? [na mī-  
ramad.]*

*o-rā bi-gardān, ba khūbi  
mālīsh-i-o bi-kun o [kha-  
bardār bāsh ki īn kār, bu  
zimma, e tūst] ki sarā na  
gīrad. [khābar dār.]*

*Exercise.*—A learned man used to attend a mosque,



and preach to the people. One of the congregation wept constantly. One day the preacher said, "My words make a great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept: "The learned man does not make any impression on our minds; what kind of a heart must you have to be always in tears?" He answered, "I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died: now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

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STABLE TERMS—*dar bāb-i-[ištābal]. [ṭawīla.]*

bay,	<i>kahar; surkh.</i>	grey,	<i>khiṅ.</i>
black,	<i>adham; shabdeḥ.</i>	piebald,	<i>ablaḥ.</i>
chestnut,	<i>kumait.</i>	white,	<i>nikra.</i>
dun,	<i>kuran; samand.</i>		

FORAGE—*'alaf.*

barley,	<i>jav.</i>	<i>sabza; giyāh; giyāh-i-</i>
bran,	<i>kaẓīm.</i>	<i>akḥzar.</i>
corn,	<i>ghalla.</i>	grass, <i>kāh; giyāh.</i>
gram,	<i>nakhūd.</i>	hay, straw, <i>kāh.</i>
grain,	<i>dāna.</i>	purslain, <i>giyāh-i-namnāk.</i>
greengrass (barley)	<i>khawīd;</i>	

PARTS OF THE HORSE.

back,	<i>pusht.</i>	hoof,	<i>sum</i>
chest,	<i>sīna.</i>	leg,	<i>sāk.</i>
ear,	<i>gosh.</i>	mane,	<i>ayāl.</i>
eye,	<i>chūshm.</i>	neck,	<i>gardan.</i>
forehead,	<i>peshānī.</i>	shoulder,	<i>shāna.</i>
foot,	<i>pā, e.</i>	thigh,	<i>shalwār.</i>
head,	<i>sar.</i>		

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a broker,  
farrier,  
rider (good)  
bucket,  
cart,  
a colt,  
dung,

halter,  
horse,

leather,  
peg (to which to  
fasten the heel  
ropes),

stirrup,  
shoe,  
saddle cloth,  
tether,  
whip,

broad,  
beautiful,  
clean and straight,  
cheap,  
dear,  
expansive,  
elegant form,  
graceful action,  
hand,  
open,  
quiet,  
quick,  
slender,  
tall,  
taper,

(horse) *dallāl-i-asp*; *saudāgar-i-asp*.  
*n'al-band*.

*shāh sawār*; *chābuk sawār*.  
*taghār*; *dalw*.

'*arāba*; (carriage) *kāliska*.

*khung*; *kurra*.

(horse) *sargīn-i-asp*; (cow) *sargīn-i-gāw*.

*nukhta*; *pālāhang*; *pālhang*.

(trappings) *sāz-o-yarāk-i-asp*; (har-  
ness) *raḥt-i-kāliska*; (cloth)  
*gardanī*.

*postīn*; *charm*.

*gur mekh*.

*rikāb*; (leather) *rikāb-duwāl*; *sāḥat*.  
*n'al*; (shoeing) *n'al-bandī*.

*namad zīn*; *namda*.

*ṭawīla*; *ṭūla*; *tasma*.

*tāziyāna*; to whip, *tāziyāna zadan*.

'*arīz*.

*makbūl*.

*pāk o rūst*.

*arzān*.

*girān*.

*pahan*.

*khūsh-shakl*; *khūsh andām*.

*khūsh harakat*.

*wajab*; (half) *nīm-wajab*.

*wasī*.

*salīm*; *gharīb*; *ḥalīm*.

*chūlāk*.

*bārīk*.

*buland*.

*kalāmī*.



there are wild buffaloes in abundance, a few tigers, and all kinds of smaller game.

in every field there are partridges, and that swamp is full of water-fowl,

clean all the fowling-pieces well, and put up a few bullets also for the large guns,

call some of the villagers to show the usual haunts of the game,

behind that copse there are two wild buffaloes; do you fire at the one towards the left, I shall take the other,

you have hit the mark, but I have missed, how many birds have you killed?

do you think there is any game here, or any beast of prey?

when it gets cool, towards the evening, we shall go to that wood; perhaps we may see something or other,

if you can swim, bring out that duck and those two geese: the duck has dived, but will soon appear again,

*bisiyār gāmesh - i - dashtī,  
chand sher o şaid az har  
kism and.*

*dar har kisht kabakān and  
o ān tālāb az murghābi-  
yān pur ast.*

*hama tufanghū ba khūbī  
şāf bi-kun o nīz barā,e  
tufang hā,e-kalān chand  
gulūlahā bi-guzār.*

*chand [dihkānān]-rā bi-  
talab nishān dihand ki  
kujā shikār mī-mānand.  
[ahl-i-dih; nafrān.]*

*pas-i-ān besha dū gāmesh-i-  
dashtī and, shumā ba ān  
gāmesh ki ba chap ast  
tufang bi-zaned, man bā  
rāst.*

*shumā nishān zada ed, o man  
khatā karda am.*

*chī kadar murghān [kushta]  
ed? [zada.]*

*ayā, shumā mī-dāned ki īn jā  
şaide ast, yā nakhchire.*

*chūn karīb-i-wakt-i-shām  
sard khwāhad shud, ba ān  
besha mā khwāhem raft;  
būshad ki chīze digar bi-  
binem.*

*agar shumā shināmī-tawāned  
kard, ān baṭ wa ān har  
dū kāz bar āred; baṭ  
ghoṭa khurda ast zūd ba  
nazar khwāhad āmad.*

give me some small shot and a turn-screw; this powder is damp,—dry it a little in the sun,

take the people with you, and beat all the bushes well,

keep close there, I see a tiger near that bush,

why do you fire in that careless manner? you will wound the country people,

take a good aim, do not be confused, but lodge the ball in the tiger's head, otherwise we are all dead men,

have you brought the fishing apparatus with you? there are some good fishing stations here,

*marā kadre sūchima bi-dih o pech-gard; in bārūt [nam-nākast]; o-rā dar āftābbi-guzār ki khushk bi-shavad. [nam girifta ast] or [nam kashīda ast] or [tar shuda ast].*

*mardumān-rā ham rāh-i-khud bi-gir o besha-rā ba khūbī bi-zan.*

*ān jā [poshīda bāsh] ki nazd-i-ān dirakht shere mī-bīnam. [pinhān shau; sākit bāsh.]*

*chirā ba ān chunān be khabarī tufang mī-zaned? dihkānān - rā zakhnī khvāhed kard.*

*shist-rā khūb bi-gir, pareshān ma bāsh, ammā dar sar-i-sher gulūla bi-zan; warna bi-dān ki hama [murdagūn khvāhem būd]. [khvāhem murd, or mī-mīrem.]*

*lawāzima, e mākī-gir ba ham rāh-i-khud-i-tūn āwarda ed; in jā barā, e giriftan-i-mākī bisiyār jāhū, e khūb and.*

*Exercise.*—A woman was walking, and a man looked at her, and followed her. The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer than I am; she is coming after me; go and make love to her." The man turned back, and saw a woman with an ugly face.

Being greatly displeased, he went again to the other woman, and said, "Why did you tell a falsehood?" The woman answered, "Neither did you speak truth; for if you are in love with me, why did you go after another woman?" The man was confounded, and went away in silence.

## NAMES OF ANIMALS.

animal,	<i>jānwar</i> ; <i>jūnwār</i> ; <i>haiwān</i> .
„ flesh-eating,	<i>daranda</i> ; <i>sabā</i> (sing. <i>sabū</i> ).
„ grazing,	<i>charanda</i> ; (creeping) <i>girdshanda</i> .
„ flying,	<i>paranda</i> ; <i>murghān</i> ; <i>ṭair</i> (plur. <i>ṭuyūr</i> ).
„ stinging,	<i>gazanda</i> .
„ four-footed,	<i>chār pā</i> ; (stall-fed) <i>'alaf-khūr</i> .

## QUADRUPEDS.

ass,	<i>darāz-gosh</i> ; <i>himār</i> ; <i>khar</i> ; <i>ulāgh</i> ; (wild) <i>gor</i> ; <i>gor khar</i> .
antelope,	<i>āhū</i> ; (deer) <i>hiran</i> ; (stag) <i>gawazn</i> .
beast,	(wild or tame) <i>bahīmat</i> (sing.); (wild) <i>bahā'im</i> (plur.); <i>wahsh</i> , (plur. <i>wahūsh</i> ); (of prey) <i>nakh-chūr</i> .
buffalo,	<i>gāmūs</i> ; <i>gāo mesh</i> .
camel,	<i>shutur</i> ; <i>ushtur</i> ; (riding) <i>bukhtī</i> ; (hump of) <i>kahūn</i> .
calf,	<i>gūs āla</i> .
cattle,	<i>haiwānāt</i> ; <i>mawāshī</i> (plur. of <i>mā-shīya</i> ).
cat,	<i>gurba</i> .
dog,	<i>sag</i> ; <i>kalb</i> ; (pup) <i>tūla</i> .
dragon,	<i>azhdahā</i> .
elephant,	<i>fīl</i> ; <i>pīl</i> ; (trunk of) <i>khurṭūm</i> ; (elephant body) <i>pīl tan</i> .
fox,	<i>rūbāh</i> .

goat,	<i>buz</i> ; <i>khaṣī</i> ; <i>kurk</i> ; (kid) <i>ghala</i> .
jackal,	<i>shaghāl</i> ; <i>shaghād</i> .
hare,	<i>khar-gosh</i> .
hog,	<i>khinzīr</i> ; <i>khūk</i> ; <i>gurūz</i> ; (hedge) <i>khār-pusht</i> .
leopard,	<i>palang</i> .
lion,	<i>sher</i> ; <i>zaigham</i> ; <i>asad</i> ; <i>zarghām</i> ; <i>hizbar</i> ; <i>sabu'</i> ; (fierce) <i>sher-i-</i> <i>zhiyān</i> ; <i>sher-i-sharza</i> .
mule,	<i>kāfir</i> ; <i>astar</i> .
mouse,	<i>mūsh</i> .
mongoose, weazel,	<i>rāsū</i> .
mole,	<i>mūsh-i-kūr</i> ; <i>mushak</i> ; (squirrel) <i>mūshak-i-parrān</i> .
monkey,	<i>būzina</i> ; <i>būzna</i> ; <i>maimūn</i> .
panther,	<i>palang</i> ; (small) <i>yūz</i> ; (tiger) <i>sher</i> .
rhinoceros,	<i>karkaddan</i> .
sheep,	<i>gūsfand</i> .
wolf,	<i>gurg</i> .

<sup>1</sup> BIRDS—*paranda*.

bird,	(fabulous) <i>simurgh</i> ; 'an <sup>1</sup> <i>kā</i> ; <i>ruk<del>h</del>kh</i> .
bat,	<i>shab-pāra</i> ; <i>shabpara</i> ; <i>shab pūr</i> .
bustard,	<i>bālwād</i> .
crow,	<i>zāgh</i> ; (raven) <i>ghurāb</i> .
cock (dunghill),	<i>khurūs</i> .
fowl,	<i>murgh</i> ; (water) <i>tītū</i> ; <i>murghābi</i> ; (young) <i>chūza</i> .
hawk,	<i>bāz</i> ; (sparrow) <i>mush-gīr</i> ; <i>bāsha</i> .

<sup>1</sup> wing, *bāl* ; (feather) *par*.strong of wing, *kawī bāl* ; *tez-bāl* ; *janāh-i-isti'jāt*.beak of a bird, *min<sup>1</sup>kār*.to peck at (a thing), *bar chīze min<sup>1</sup>kār zadan*.to expand the wings, *bāl afshāndan*.to moult, *par rekhtan*.to build a nest, *bālūdan* ; *āshiyāna kardan*.

nest (bird's),	<i>āshiyāna ; āshiyān.</i>
nightingale,	<i>bulbul ; 'andalīb ; shab-khwān.</i>
owl,	<i>būm ; chughd ; kokan ; kokah ; ko-kanak.</i>
parrot,	<i>tūtī.</i>
pelican,	<i>raḥham ; (heron) māhī - khwār ; (crane) kalang.</i>
peacock,	<i>tū,ūs.</i>
partridge,	<i>kabk ; (note of) kahkaha ; (mountain) kabk-i-darī.</i>
pheasant,	<i>tazarv ; tadarv ; (quail) tihū.</i>
pigeon,	<i>kabūtar ; kūkū ; (green) kabūtar-i-sabz rang ; (ring-dove) fākhṭa ; fākhṭa,e mutawwak ; mutawwakā ; (tumbler) kabūtar-i-mu'allakī.</i>
sparrow,	<i>kunjashk ; 'usfur.</i>
swallow,	<i>bālwāh ; abābīn.</i>
vulture,	<i>kargas ; nasr ; (eagle) 'ukāb ; (falcon) shāhīn ; shāh-bāz ; (kite) zaghan.</i>

# <sup>1</sup> INSECTS.

ant,	<i>mor.</i>
bee,	<i>zambūr-i-'asal.</i>
beetle,	<i>kushtak.</i>
cricket,	<i>shab-gīr.</i>
fly,	<i>magas ; (butter-) parwāna ; farāsh ; shāh-para.</i>
flea,	<i>kaik ; shab gaz ; (tick) kāna ; (louse) shubsh.</i>
hornet,	<i>zambūr-surkh.</i>
locust,	<i>malakh ; (grasshopper) malakh-i-piyāda.</i>
mosquito,	<i>pasha,e kurak ; (gnat) rumd.</i>

<sup>1</sup> sting, *nesh.*

stinger, *nesh-zan.*

striking with a sting, *nesh-zanī.*



moth,  
spider,  
spider's web,  
wasp,

*parwāna.*  
*'ankabūt ; sher-i-magas.*  
*khāna,e 'ankabūt ; tār-i-'ankabūt.*  
*zambūr-i-zard ; zambūr-i-kāfir ; zam-*  
*būra.*

## REPTILES AND FISHES.

alligator, crocodile,  
chameleon,  
frog,  
lizard,  
leech,  
millipede,  
snake,  
scorpion,  
tortoise,  
turtle,  
worm,

*nahang ; sher-i-ābī.*  
*būk alamūn ; ābū-kurraṭ.*  
*ghūk ; zafḍa'.*  
*karfash.*  
*zalū.*  
*jānwār-i-hazār pā,e.*  
*mār ; (large) aḡ'a ; (python) awb.*  
*kazh dum ; 'aḡrab.*  
*kashtūk ; kashaf.*  
*sang-pusht ; sipar-posh.*  
*(silk-) kīrim-i-bādāma ; (glow-)*  
*kīrim-i-shab tāb ; (earth) kharāṭīn.*  
*māhī ; (torpedo) ra'ād ; (oyster)*  
*ṣadaf ; (scales of) pulak ; (crab)*  
*kalankhār ; kharchang ; (whale)*  
*ḥūt ; (porpoise) khūk-i-daryā.*

fish,

## LESSON 49.—ON TRAVELLING.

*sabak chihil o nuhum dar siyāḥat [or saiyāḥi].*

how many stages is Shirāz	<i>shīrāz az īn shahr chand</i>
from this town ?	<i>manzil [ast] ? [dārād.]</i>
is your boat ready ?	<i>āyā māshūh,e shumā taiyār</i>
	<i>ast ?</i>
are all your people ready to	<i><sup>1</sup> āyā hama mardumān-i-</i>
go a voyage to Mecca ?	<i>shumā ba safr kardan-i-</i>
	<i>k'aba taiyār and ?</i>
what is the hire of this boat	<i>az barā,e dū māh kirāya,e</i>
for two months ?	<i>īn kishti chist ?</i>

<sup>1</sup> the aim of one's life, *k'aba,e jān.*



at which hour does the tide serve to go up the river to-day ?

as soon as the tide serves, let the boat be taken above the shipping to such a *ghāt*, where we will embark in the evening,

we must not commence, such a journey without being provided with every necessary and comfort, few of which are procurable on the way,

both to avoid expense and inconvenience, we must reduce our baggage to as small a quantity as possible,

I am not going by water, I prefer going by land,

we must have everything well packed, to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers,

come, chairman, in whose service are you, and when did you arrive in Balkh ?

*imrūz ba chi sū'at āb bālā mī-ravad ki mā ba daryā raftan mī-tawānem ?*

*ba mujarrad-i-munāsib shudan-i-madd māshūh bālā, jahāzhū ba fulān 'ubūr-gāh bi-gīr, ki imshab sawūr shavem.*

*bidūn-i-maujūd shudan-i-sāmān-i-safīr o waghaira zarūriyāt in chunīn safīr kardan na bāyad, zīrā ki dar rāh bisiyār chīzhā kam [dastyāb] mī-shavad. [muyassar.]*

*az barā, e kam kharch wa parhez-i-takhfīf munāsib ast, ki dar sāmān ba har kadar ki tawānem takhfīf namāyem.*

*az daryā na mī-ravam, balki rāh - i - khushkī pasand dāram.*

*bar hama wāqī'āt nigāh dāshta bāshem ki az ghaflat-i-naukarān wāqī' mī-shavad [sivā, e har] wāridāte ki bar musāfirān mī-uftad mā-rā bāyad kihama asbāb-rā ba tarāh-i-khūb bi-bandem. [ilāwa, e ān hama.]*

*ai hammāl ! shumā naukar-i-kisted, o kai ba balkh rasided ?*

- how many other chairmen  
are with you ?  
desire the people always to  
pitch the tents near water,  
and, if possible, under  
trees,
- are they all your country-  
men only, or your rela-  
tions ?
- what tribe of chairmen is  
there here who make  
more money than the  
rest ?
- what district is this village  
in, and who is the magis-  
trate of it ?
- how very highly cultivated  
the country is, through  
which we passed to-day !
- tell the proprietor of that  
village to send some of  
his people in the evening  
to beat up the game for  
us,
- take care that everything is  
paid for, and that no  
violence be used against  
the villagers,
- hammālān-i-dīgar hamrāh-  
i-shumā chand nafarand ?  
mardumān-rā bi-go ki hame-  
sha nazd-i-āb, o agar mum-  
kin ast zer-i-dirākhtā,  
khaimahā istāda bi-kunand  
[or bar pā bi-kunand].  
eshān hama ham-waṭanān-i-  
shumā and, yū khayeshān-  
i-shumā ?  
kudām tū, ifa, e hammālān  
ast ki az dīgarān ziyāda  
pūl ḥāṣil mī-kunand ?  
in dih dar kudām ta'alluqa  
ast, o ḥukim-i-ūn kīst ?  
mulke ki mā az ān imrūz guz-  
āshṭa em [chi ābūd ast] ?  
[chi bisiyār mazārī ; maz-  
rū ast.]  
zamīndār-i-ūn dih-rā bi-go,  
ki chand mardumān-i-  
khud-ash-rā ba waqt-i-  
shām bi-firistad ki eshān  
barā, e maṣā'id-rā gird  
biyāwarand.  
khabardār ki kīmat-i-har  
chiz dāda shavad, o ba  
dihkānān [zabar dastī]  
karda na shavad. [zulm ;  
taẓallum.]*

*Exercise.*—A miser said to a friend, "I have now a thousand rupīs, which I will bury out of the city, and I will not tell this secret to any one besides yourself." In short, they went out of the city together, and buried the

money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away; but if I question him, he will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

### COUNTRIES AND TOWNS.

Aleppo,	<i>halb.</i>
Bassora,	<i>başra.</i>
Bushir,	<i>būshahr; ābūshahr.</i>
Bokhara,	<i>bukhārā.</i>
Bagdad,	<i>baghdād.</i>
Balkh,	<i>bal'kh.</i>
Baalbec,	<i>ba'albak.</i>
Canaan,	<i>kan'ān.</i>
Constantinople,	<i>istambūl; kustuntuniya.</i>
Damascus,	<i>dimishk.</i>
Greece,	<i>yunān, rūm.</i>
Ispahan,	{ <i>isfahān; ispahān.</i>
	{ <i>sipahān.</i>
	{ <i>yarūsalam.</i>
Jerusalem,	{ <i>huds; arshalīm.</i>
	{ <i>makdis.</i>
	{ <i>baitu-l-mukaddas.</i>
Khiva,	<i>khaiva.</i>
Kashgar,	<i>kāshghar.</i>
Khorassan,	<i>khurāsān.</i>

Mecca,	{ <i>maka, kibla.</i>
	{ <i>k'aba.</i>
Shirāz,	<i>shīrāz.</i>
Turkey,	<i>rūmiya ; mullk-i-rūm.</i>
Yemen,	<i>yaman.</i>

## SEAS AND RIVERS.

Aral,	<i>baḥru-l-āral.</i>
Azov,	<i>baḥru-l-abyaz.</i>
Black Sea,	<i>baḥru-l-aswad.</i>
Caspian,	<i>gaug ; baḥru-l-<u>kh</u>azar.</i>
Euphrates,	<i>farāt.</i>
Indus,	{ <i>daryā, e sind.</i>
	{ <i>abūsīn ; āb-i-hind.</i>
Nile,	<i>rūd-i-nīl.</i>
Persian Gulf,	{ <i>baḥru-l-fāris.</i>
	{ <i><u>kh</u>alīj-i-fārs.</i>
Red Sea,	<i>baḥru-l-aḥmar.</i>
Tigris,	{ <i>dajla.</i>
	{ <i>nahru-s-salam.</i>

anchor,	<i>langar.</i>
admiral,	<i>amīru-l-baḥr.</i>
abyss,	<i>lajjat ; 'ākūl.</i>
a boat,	<i>māshūh ; saḥīna ; zaurak ;</i> <i>(skiff) būṣī.</i>
a blow,	<i>luṭma ; (of waves) talāṭum.</i>
compass,	<i>kuṭb numā.</i>
chart,	<i>naḥsha, e baḥr.</i>
cable,	<i>zanjīr-i-langar ; katāj.</i>
captain,	<i>nā <u>kh</u>udā ; kishī-ban.</i>
cabin (of a ship),	{ <i>dabūs.</i>
	{ <i>dabūsa.</i>
capstan,	<i>āhanjad.</i>
dock,	<i>gūdī ; sinār.</i>

drowned,	<i>maghrūk.</i>
a drowning person,	<i>gharīk.</i>
depth,	<i>umūk.</i>
ferry,	{ <i>ma'abar.</i>
ferry-boat,	{ <i>āb-guzār.</i>
horizon,	<i>kishtī, e guzāra.</i>
light-house,	<i>ušk (plur. āfāk).</i>
	<i>manār; fanūs; fanūr; ma-</i>
	<i>nāra.</i>
leadsman,	<i>raimānachi, e āb.</i>
loadstone,	<i>sang-i-maknātīs; āhan-rūbā.</i>
mast of a ship,	<i>tīr-i-jahāz; sitūn-i-jahāz.</i>
maritime,	<i>bahrī.</i>
navigation,	<i>mallāhat.</i>
oar,	<i>halīsa; (blade of) pala.</i>
port (sea),	<i>kishtī gāh; bandar.</i>
pilot,	<i>rāh numā, e jahāz.</i>
rudder,	<i>sukkān; dumbāl-i-kishtī</i>
	<i>khalla.</i>
rock (in the sea),	<i>koh.</i>
rigging,	<i>auzār-i-jahāz.</i>
rower,	<i>halīsa-zan.</i>
sail,	<i>bād bān.</i>
sea,	<i>bahr; kalzan; (snore) sāhil;</i>
	<i>(gulf) khalīj; (stormy)</i>
	<i>bahr-i-mashauwash; ma-</i>
	<i>khshūsh; tamawuj.</i>
salt,	<i>mīlh; namak; (being) malā-</i>
	<i>hat.</i>
sailor,	<i>mallāh.</i>
storm,	<i>tūfān.</i>
steamer,	{ <i>jahāz-i-dukhānī.</i>
	{ <i>markāb-i-ātashī.</i>
	{ <i>kishtī, e dūdī.</i>
ship,	<i>jahāz; kishtī; (deck) paṭṭ-</i>
	<i>i-jahāz; (sides) aḡlū-i-</i>
	<i>jahāz.</i>

a swimmer,	{ <i>shināwar</i> ; <i>shinār</i> .
swimming,	<i>shināb</i> .
wharf,	<i>shinā</i> .
water,	<i>furza</i> ; <i>farūd-gāh-i-jahūz</i> .
„ shallow,	<i>āb</i> .
„ deep,	<i>āb-i-tunak</i> .
„ running,	<i>āb-i-'amīk</i> .
„ still,	<i>āb-i-rawān</i> .
wave,	<i>āb-i-ghair mutaharrik</i> .
wind,	<i>mauj</i> (pl. <i>amwāj</i> ).
„ stormy,	<i>bād</i> ; (cold, boisterous) <i>bād-i-sarṣar</i> .
„ fair,	<i>bād-i-tund</i> .
„ adverse,	<i>bād-i-shurṭa</i> .
„ hot,	<i>bād-i-mukhālīf</i> .
„ -vane,	<i>bād-i-samūm</i> .
whirlpool,	<i>bād-numā</i> .
north,	<i>gird-āb</i> ; <i>wartā</i> ; <i>āb-i-gardish</i> .
south,	<i>shamāl</i> .
east,	<i>janūb</i> .
west,	<i>mashrik</i> .
north-east,	<i>maghrib</i> .
south-east,	<i>mā bain-i-shamāl o mashrik</i> .
to blow (like the	<i>mā bain-i-janūb o mashrik</i> .
wind),	<i>wazīdan</i> .
to coil a rope,	<i>rassan pechīdan</i> .
to embark,	<i>bar kishtī sawār shudan</i> .
to founder,	<i>ghark shudan</i> .
to let go the sail,	<i>bād-bān pā, in kardan</i> .
to let go the anchor,	<i>langar kardan</i> .
to row,	<i>halīsa zadan</i> .
to swim,	<i>shinā kardan</i> .
to steer the ship,	<i>jahāz-rā gardānīdan</i> .
to set sail,	<i>bād-bān bar dāshtan</i> .
to strike (ground),	{ <i>ba zamīn chaspīdan</i> .
	<i>ba zamīn nishastan</i> .
	<i>ba koh khurdan</i> .

to fall to pieces,	<i>pāra pāra shudan.</i>
admission ticket,	<i>madkhal nāma ; sanad-i-madkhal.</i>
<sup>1</sup> railway ticket,	<i>kāghaz-i-rasīd-i-kirāya, e fī. nafar [az rāh-i-ūhanī].</i>
	<i>sanad-i-kirāya, e 'arāba, e dukhānī.</i>
theatre ticket,	<i>madkhal nāma, e [tamāsha gāh]. [maghar.]</i>
free pass by rail,	<i>sanad-i-mu'āfī, e kirāya, e 'arāba, e dukhānī.</i>
bank note,	<i>barāt.</i>

### LESSON 50.—WITH A MUNSHĪ.

*sabak panjūhum dar guft-o-gū, e mā bain shakhṣe az farang o mu'allim-i-fūrsī.*

munshī sāhib, I am very glad to see you ; why have you been absent so long ?	<i>munshī shāhib man az دیدan i-shumā bisiyār khūsham ; chirā in kadar muddat ghair hāzir mānda ed ?</i>
Have you brought me the works of Sa'dī ?	<i>az barā, e man kulliyāt [or ash'ār]-i-sa'dī āwurda ed ?</i>

<sup>1</sup> For the part within brackets we may use—  
*az 'arāba, e [ātashī]. [dukhānī ; dūdī.]*

Similarly we may say for the steamer ticket—

*az jahūz-i-ātashī.  
az markāb-i-dukhānī.  
az kishtī, e dūdī.*



can you teach me both the Persian and Arabic languages ?

what are the best books ?

do not allow me to pronounce badly,

do not use so many hard words,

tell me a short history, or the news of the day ; for, unless we converse much together, how can I learn to speak ?

your business is to teach me the real pronunciation and practice of the language,

is this correct or not ?

pray, sir, in your opinion, is the Arabic or Persian language the more difficult ?

as to the difficulty of the Arabic there can be no doubt, but it is more necessary than the Persian ; we therefore are striving to learn it. Can you teach us ?

*marā har dū zabān fārsī o 'arabīmī-tawāned āmokht?*

*marā [ta'lim-i-har dū zabān] mī-tawāned dād. [dar har dū zabān ta'lim.]*

*āyā bihtarīn-i-kitābhā kudām and ?*

*kudām az kitābhā bihtar ast ?*

*marā bad talaffuz kardan ma dih.*

*ma guzār ki man bad talaffuz bi-kunam.*

*chandīn lafzhū, e mushkil ba kār nayār (or mayār).*

*marā kiṣṣa, e khurd yā akhbār-i-īnrūzhā bi-go: zī-rāki agar bisiyār guft-o-gū baham na khwāhem kard, [chigūna] guftan khwāham tawānist. [chi taur.]*

*kār-i-shumā īn ast, ki marā barābar talaffuz o ist'imāl-i-zabān biyāmozed.*

*īn barābar ast, yā na ?*

*ṣāhibā dar rā, e shumā kudām mushkil-tar ast 'arabī yā fārsī ? jawāb-i-īn sū, āl bi-farmāyed.*

*ba nisbat-i-mushkilāt-i-zabān-i-'arab shakk nīst, magar az zabān-i-fārs zarūr-tar ast ; az īn sabab īn-rā koshish-i-āmokhtan mī-kunem. āyā marā dars dādan mī-tawāned ?*

do say, in your idea, for the person who has transactions of all sorts with both the low and the high throughout Persia, of these two languages, viz. Arabic and Persian, which is the most requisite?

in regard to the mere Arabic words which occur in the language, they are not so very difficult, but the masculine and feminine, with the discrimination of pronunciation in the pure Arabic, to learn them is so arduous a task, that no one as yet hath properly acquired it, nay, never will; for perfection in science is like an enchanted bird, which, the more one tries to catch, the farther that imp flies from him,

in acquiring the Persian tongue, what is your advice? Speak candidly, that I may learn the language accordingly, and remain eternally obliged to you on that account,

*shumā ba khayāl-i-khud chi mī-goyed, barā, e shakhs ki mu'āmala, e har kism, ba adnū o a'lā har dū dar tamām-i-fārs, dārad kudām zabān [zarūr] ast, āyū 'arabī yā fārsī? [lāzim.]*

*ba nisbat-i-alfāz-i-'arabī ki darmiyān-i-zabān wāki' mī-shavand, chandān mushkil nīst; am-mā, az tashkīl-i-muzakkhar o mu'annaṣ, bā mu'ātamiz-i-talaffuz-i-khālīs 'arabī chandān sakht kār ast, ki hech kas tū in waqt ba khūbī hāsil na kardā ast; balki, kase na khvāhad kard, az in sabab ki kamāl-i-'ilm miṣal-i-paranda, e [af-sūn sūz] ast, ki har chand kase koshish-i-akhez-i-o mī-kunad ān kadar ān kāfir az dast dūrtar mī-shavad. [mu-sahhar.]*

*ba nisbat-i-āmoḵtan-i-zabān-i-fārsī chi farmāish mī-dihed? ba ṣadākat bi-goyed tāki man ba munāfik-i-ān zabān bi-āmozam; o az ān sabab, az shumā [mamnūn] tā rūz-i-kiyāmat bāsham. [ihsān-mand; mashkūr.]*

if you obtain an acquaintance with the inflections of words, which is to be attained from the grammar only, your progress will then soon be complete,

it is true; for we can neither apply the words properly, nor do we know the reason of their application, without the grammar,

sir, your remark is just; and I am surprised that other English gentlemen do not think the same way,

in European languages we reckon eight or nine parts of speech; in Persian you reckon only three, viz. the noun, the verb, and the particle,

agar az gardān-i-alfāz o muḥāwara shumā muttālī' [or wākif] khwāhed shud ki fakat az šarf o naḥw ḥāṣil mī-shavad ['ilmīyat-i-shumā zūd kamāl khwāhad girift.] ['ilmīyat-i-shumā kāmīl khwāhad shud.]

rāst ast, zīrā ki mā alfāz-rā ba khūbī isti'māl kardān na mī-tawānem, o be šarf o naḥw [ṭarīk]-i-isti'māl-i-ānhā na mī-dānem. [wajh.]

šāhibā, kaul-i-shumā rāst ast, o man ta'ajjub mī-kunam ki šāhibān-i-dīgar chūnīn [na mī-andeshand]. [kha-yāl na mī-kunand; ba ḡhaur na mī-pardāzand.]

dar zabānhā, e farang mā haft yā nuḥ kiṣm-i-kalimāt mī-shumārem, ammā dar zabān-i-fārsī širf si kiṣm, y'anī ism, o fi'l, o ḥarf.

*Exercise.*—A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, "Do you sleep, and I will keep watch, for I cannot rely on you." The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep and my master awake." In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, "What are you doing?"

He answered, "I am meditating how God has spread the earth upon the water." The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O, my lord! rest satisfied, I am on the watch." The horseman went to sleep again, and awaking at midnight, he called out, "Holloa, groom! what are you doing?" He answered, "I am considering how God has supported the sky without pillars." He replied, "I am afraid that amidst your meditations the thieves will carry away the horse." He replied, "O, my lord! I am awake; how can the thieves come?" The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, "I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir."

LESSON 51.—WITH A PERSIAN OFFICER.

*sabak panjāh o yakum dar guft-o-gū,e ba sarhange fārsi.*

the recruits will go to ball  
practice every evening,

*sipāhiyān-i-nau-rā* [harshām  
*barā,e mashk-i-nishān*  
*zadan bāyad raft*]. [*bā-*  
*yād ki bā kawā'id-i-*  
*gulūla andāzī bi-ravand*.]

there will be an inspection  
of arms to-morrow morn-  
ing; see that they are all  
very clean,

<sup>1</sup> *fārda 'alā-s-ṣabāḥ* [*mu'ā-*  
*yana,e asliḥa*] *khwāḥad*  
*būd; bi-bīn ki ānhā hama*  
*dūrust ṣāf būshand*.  
[*numā,esh-i-asliḥa; or*  
*mulāḥaza,e asliḥā.*]

<sup>1</sup> *asliḥa*, plur. of *silāḥ*, military arms.

take care that the super-  
numerary arms are clean-  
ed every day,

*khabardār ki [asliha,<sup>e</sup>  
afzūd] har rūz šāf kardā  
shavand. [asliha,<sup>e</sup> ziyād;  
asliha,<sup>e</sup> zā, id.]*

bring me a written report  
of the company daily,

*[rūz marra ittīlā' nāma,]<sup>e</sup>  
dasta,<sup>e</sup> sipāhīyān biyār.  
[har rūz ittīlā' -i -na-  
wishta.]*

when was this man en-  
listed?

*{ kudām waqt īn sipāhī mu-  
lāzim shuda būd?  
nām-i-īn 'askarī kai dākhl-  
i-daftar-i-lashkar shud?  
chand muddat īn sipāhī  
mukarrar shuda būd?*

press the butt well to the  
shoulder,  
pull the trigger strong with  
the middle finger,

*ba shāna mazbūt kundaḳ-i-  
tufang bi-guzār.*

<sup>1</sup> *ba angusht -i -miyāna ka-  
mān-rā mazbūt bi-kash.*

tell off the company into  
three sections,

*{ dasta,<sup>e</sup> sipāhīyān - rā dar  
si farīḳ bi-kun.  
munkasim-i-dasta,<sup>e</sup> sipāhī-  
yān-rā ba si ḳism bi-kun.*

the company will wheel in  
echelon of sections,

*dasta kajī [ba šurat-i-nard  
bān] khwāhad shud. [ba  
mānind -i -zīna; or ba  
miṣal-i-zīna.]*

at what time does the bat-  
talion march to-morrow  
morning?

*kudām waqt fauj-i-piyāda-  
gān farda ṣubḥ kūch  
khwāhad kard?*

how many men are for  
piquet to-night?

*chand sipāhīyān īnshab ba  
tīlāya and?*

pray, sir, to what regiment  
do you belong?

*{ ṣāhibā, shumā ba kudām  
fauj [ta'alluḳ] dāred?  
[ilāḳa; nisbat.]  
ṣāhibā, shumā darkudām fauj  
[manṣab dāred]? [mu-  
karrar ed.]*

<sup>1</sup> *angusht-i-shahādat, fore-finger.*

is your whole regiment at present on duty here, or elsewhere?

do you know where it was first raised?

what rank do you hold, and how long have you been an officer?

what is your pay, and do you receive the whole monthly or not?

under such officers as you in our army, how many men are generally placed?

when you are stationed anywhere in the country, does the magistrate of the place where you are on duty ever make you a present of anything, or not?

pray tell me, when any of your soldiers are guilty of oppression on the country people, what steps do you take to prevent such an offence again?

*dar in rūzhā in jā tamām fauj muta'aiyin ast, yā dar jā, e digar?*

*shumā mī-dāned, kujā dar auwal in fauj [mukarrar] shuda būd? [bār pā; jama'.]*

*kudām 'uhda dāred, o [az chand rūz] 'uhdadār būda ed? [az kai.]*

*muwājib-i-shumā chist, o mähāna tamām mī-gīred, yā na?*

*zer dast-i-'uhdadārān mi-ṣal-i-janāb, dar fauj-i-mā chand sipāhīyān ḥasb-u-l-m'amūl guzāshda mī-shavand?*

*wakte ki dar mulk ba jā, e [mukarrar] mī-shaved ḥākīm-i-mauza' chīze in'am gāhe mī-dihad, yā na? [muta'aiyin; ta'aiyin karda.]*

*mīrbānī karda bi-farmāyed ki chūn kase az sipāhīyān-i-shumā bardihkānān gulm bi-kunad o mujrim shavad, dar rafa' kardan-i-ān jurm chi [fkr] mī-kuned? [tadbīr.]*

*wakte ki kase az sipāhīyān-i-shumā ba gulm kardan bardihkānān mujrim mī-shavad, dar daf' a kardan-i-ān jurm chi mī-andeshed?*

- does a soldier's continuance  
on guard last from sun-  
rise till nine o'clock, or  
till twelve o'clock ?
- have you clearly understood  
all that I have said, or  
not ?
- be not in the least apprehen-  
sive in answering me ;  
speak whatever you please  
without reserve, I will  
not take it in the least  
amiss,
- az tulū'e āftāb tā sā'at-  
i-nuh-i-subh sipāhī [pās-  
bānī] mī-kunad, yā tā  
zuhr ? [bar maḵām-i-  
pāsbānī tawakkuf.]*
- hama suḵhanān ki man gufta  
am, shumā ba khūhī fah-  
mīda ed, yā na ?*
- dar jawāb dādan ba man  
hech andesha ma kuned,  
harchi mī-khwāhed be lait  
o la'all bi-goyed ; hargiz  
bad na khwāham burd.*

*Exercise.*—A certain man went to a darwesh, and proposed three questions: First: "Why do they say that God is omnipresent? I do not see Him in any place; show me where He is." Second: "Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God: and if he had power, he would do everything for his own good." Third: "How can God punish Satan in hell-fire, since he is formed of that element; and what impression can fire make on itself?" The darwesh took up a large clod of earth, and struck him on the head with it. The man went to the *kāzī* and said, "I proposed three questions to such a darwesh, who flung a clod of earth at me." The *kāzī* having sent for the darwesh, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The darwesh replied, "The clod of earth was an answer to his speech: he says he has a pain in his head; let him show the pain, then I will make God visible to him: and why does he make a complaint to you against me; whatever I did was the act of God,—I did not strike him without the will of God,—what power do I possess?"



and as he is formed of earth, how can he suffer pain from that element?" The man was confounded, and the *kūzī* highly pleased with the darwesh's answer.

## LESSON 52.—MILITARY AFFAIRS—*Aḥwāl-i-jang.*

accoutrements,	<i>sāz o yarāk-i-sarbāz</i> ; (halberd) <i>ḥarba</i> .
ally,	<i>madad gār</i> .
ambassador,	<i>rasūl</i> ; <i>elchī</i> ; <i>safīr</i> ; <i>mursal</i> .
ambush,	<i>kamūn</i> ; (ambuscade) <i>kamīngāh</i> .
arms,	<i>silāḥ</i> ; <i>silāḥ-i-jang</i> .
„	(to take off) <i>az badan silāḥ kushādan</i> .
„	(to put on) <i>bar badan silāḥ [poshīdan]</i> .
	[ <i>ārāstan</i> ; <i>bastan</i> .]
armed,	<i>musallah</i> ; (to be) <i>asliḥa bar badan dāshtan</i> .
armourer,	<i>āhangar</i> ; <i>silāḥ-sāz</i> ; (armoury) <i>silāḥ-khāna</i> .
army,	<i>lashkar</i> ; 'askar; <i>jaish</i> .
arrow,	<i>tīr</i> ; <i>paikān</i> .
artillery,	<i>top-khāna</i> ; (battery) <i>ta'bi,at</i> ; <i>morcha</i> .
attack,	<i>ḥamla</i> ; <i>yūrish</i> .
battalion,	<i>fauj</i> .
battle,	<i>jang</i> ; <i>kār-zār</i> .
„	(axe) <i>tabar zīn</i> .
bayonet,	<i>sar nīza, e tufang</i> .
a blow,	<i>sīla</i> ; <i>latma</i> ; <i>silī</i> .
a bow,	<i>kamān</i> ; <i>ḥaus</i> .
brave,	<i>bahādūr</i> ; <i>dilāwar</i> ; <i>shujā'</i> ; <i>zū-sh-shujā'at</i> .
bravery,	<i>shujā'at</i> ; <i>dilīrī</i> .
camp,	<i>khīma-gāh-i-lashkar</i> ; <i>mu'askar</i> .

cannon,	<i>top.</i>
captain,	<i>sardār-i-jamā'at</i> ; <i>ṣad-bāshī.</i>
captive,	<i>asīr</i> ; <i>giriftār-i-jang.</i>
cartouche,	<i>toshdān</i> ; <i>kīf</i> ; (cartridge) <i>fīshang.</i>
clean,	<i>ṣāf</i> ; <i>be zang</i> ; <i>mujallī.</i>
coat of mail,	<i>jaushan.</i>
commandant,	<i>kīla' dār</i> ; <i>mu'askir.</i>
company,	<i>jamā'at-i-ṣad laskarī.</i>
comrade,	<i>mushārik</i> ; <i>sharīk</i> ; <i>rafīk.</i>
conquered,	<i>maghlūb</i> ; <i>makhūr</i> ; <i>maftūh</i> ; <i>musakh-</i> <i>khar</i> ; (conquering) <i>taskhīr</i> ; (con- <i>queror)</i> <i>kishwar-kushā</i> ; <i>manṣūr.</i>
council of war,	<i>mashwarat-i-jang.</i>
court martial,	<i>'adālat.</i>
coward,	<i>nā mard</i> ; <i>buzdil</i> ; <i>kam jurat</i> ; <i>jabān.</i>
cowardice,	<i>nā mardī</i> ; <i>buzdilī.</i>
crime,	<i>khaṭā</i> ; <i>takṣīr.</i>
defeat,	<i>shikast.</i>
deserter,	<i>gurezānda</i> ; <i>mafrūr</i> ; <i>manjūz.</i>
detachment,	<i>dasta, e lashkar.</i>
dirty,	<i>zang ālūda</i> ; <i>ghair mujallī</i> ; <i>palīd</i> ; <i>ghalīṣ.</i>
discipline,	<i>nizām</i> ; <i>zabt o rabṭ-i-lashkar</i> ; <i>inti-</i> <i>ḡām.</i>
ditch,	<i>tarak</i> ; <i>khandak</i> ; <i>maghāra.</i>
drum,	<i>kos</i> ; <i>ṭabl.</i>
enemy,	<i>dushman.</i>
executioner,	<i>jallād.</i>
fine,	<i>jurmāna</i> ; <i>jarīma</i> ; <i>muṣādīra.</i>
flag,	<i>nishān</i> ; <i>bairak</i> ; (standard) <i>rāyat.</i>
flank,	(right) <i>maimana</i> ; (left), <i>maisara</i> ; (centre) <i>kalb</i> ; (wing) <i>janāh.</i>
ford,	<i>ubūr-gāh</i> ; <i>pā-yāb</i> ; <i>āb-guzār.</i>
fort,	<i>kīla'</i> ; <i>hiṣn-i-ḥaṣīn</i> ; <i>hiṣn-i-matīn</i> ; (citadel) <i>hiṣār</i> ; (impregnable) <i>hiṣn-</i> <i>i-ghair madkhal</i> ; <i>hiṣn-i-mumtani'u-</i> <i>l-wuṣūl</i> ; <i>hiṣn-i-mumtani'u-d-du-</i>

*khūl* ; (a small turret) *burj*,  
(plur. *burūj*) ; (trenches) *morchāl* ;  
*muḥāsir* ; (a refuge) *malāz* ; *maljā* ;  
*ma'kil*.

general,  
gladiator,

*pesh-āhang* ; *pesh-rau*.  
*silāh-shor* ; *shamshūr-bāz* ; *shamshī-*  
*zan*.

gun,

*tufang* ; *madfa'* ; (rifle) *tufang-i-nāb-*  
*dār* ; (barrel) *lūla* ; (hammer)  
*kāshlūk* ; (equipment) *sāz o yarāk-*  
*i-top* ; (carriage) *'arāba, e top* ;  
(foresight) *pesh bīn* ; (back sight)  
*pas bīn* ; (sight) *bīn-i-tufang* ; (shot  
large) *gūla, e top* ; (cock) *chakmāk* ;  
(bullet) *ghulūla* ; (powder) *bārūt*.

helmet (iron),  
horse and foot,  
hostage,  
hurler (quoit),  
inspection,

*tark* ; *khūd* ; *maghfār*.  
*sawār o piyāda*.  
*yarghamāl* ; *girau* ; *kafīl*.  
*charkh andāz*.  
*mulāḥaza* ; *mu'aiyana* ; (inspector)  
*nāzir*.

interpreter,  
irregular,  
kit,  
magazine,  
march,  
a mediator,  
mediation,  
military profes-  
sion,

*mutarajjim* ; *tarjumān*.  
*be zabt* ; *be nask* ; *be nazm*.  
*chū yarāk* ; *asbāb-i-sipāhiyāna*.  
*makhzan* ; (powder) *būrūt-khāna*.  
*kūch*.  
*miyānji* ; *myāndār* ; *wāsīt* ; *wasīt*.  
*myānagī* ; *tawassuṭ* ; *wasūṭat*.  
*sipāh garī*.

military tactics,  
mud,  
a muster,  
mustered,  
m'itineer,  
mutinous,  
mutiny,

*nazm o nask-i-'askar*.  
*khilāb* ; *lā, e* ; *gil*.  
*iḥzār* ; (to) *iḥzār-i-fauj giristan*.  
*ṣaff-zada*.  
*bāghī* ; *munharif* ; *tughiyān-afroz*.  
*bāghī* ; *fasādi*.  
*baghawāt* ; *fasād* ; *inkirāf*.

news,	<i>khābar</i> ; (doubtful) <i>afwāh</i> .
neutral,	<i>ghair-i-muta'allak</i> ; <i>musāwī</i> ; <i>be jānib-dārī</i> .
neutrality,	<i>tasāwī</i> ; 'adm-i-jānib-dārī.
officer (military),	(commanding) 'uhdadār-i-mukhtār; (commander-in-chief) <i>amīru-n-niḡām</i> ; (general) <i>sipāh-sālār</i> ; (lieut.-gen.) <i>amīr-i-tomān</i> ; (major-gen.) <i>amīr-i-panj</i> ; (colonel) <i>sartip</i> ; (lieut.-col.) <i>sarhang</i> ; (major) <i>yahvar</i> ; (captain) <i>ṣad-bāshī</i> ; (lieut.) <i>nā'ib</i> ; (serjeant) 'uhdadār-i-khurd.
omen,	<i>shugūn</i> ; <i>fāl</i> .
parade,	<i>sān</i> ; <i>ḡawā'id</i> .
pass (mountain),	<i>darra</i> ; <i>guzar-gāh-i-koh</i> ; <i>shī'b-i-jabal</i> ; <i>ma'bar-i-koh</i> .
passport, safe	<i>kāghaz-i-amān</i> ; <i>khatt-i-rāhdārī</i> ; <i>barāt-i-salamī</i> .
conduct,	
pay,	<i>tankhwāh</i> ; <i>muwājib</i> ; <i>mushāhira</i> ; <i>mā-hiyāna</i> ; (arrears) <i>bakiya</i> , <i>e muwājib</i> ; (advance of) <i>peshgī</i> , <i>e tankhwāh</i> ; (pension) <i>idrār</i> .
peace,	<i>ṣulh</i> .
piquet,	<i>ṭilāya</i> ; (vanguard) <i>ṭālī'at</i> ; <i>mukaddama</i> .
pistol,	<i>tamāncha</i> ; (revolver) <i>mudahrīj</i> ; <i>tamāncha</i> , <i>e shish khānadār</i> .
plunder,	<i>ghanīmat</i> ; <i>ghārat</i> ; <i>yaghmā</i> ; <i>tārāj</i> .
punishment,	<i>siyāsāt</i> ; <i>sazā</i> .
pursuit,	<i>ta'ākub</i> .
quarter,	<i>al amān</i> ; <i>amn</i> ; <i>amān</i> .
recruit,	<i>tāza-'askarī</i> .
regulations,	<i>ā'in</i> .
retreat,	(to) <i>hazīmat namūdan</i> ; <i>pas pā shudan</i> ; <i>pusht dādan</i> ; <i>pas nishastan</i> ; <i>firār kardan</i> ; <i>rū</i> , <i>e ba gurez nihādan</i> .
review,	<i>mulāḡaza</i> , <i>e ḡawā'id</i> .

a rocket,	<i>gulūla, e kīz ; tīr-charḡk.</i>
a runaway,	<i>hazīmatī.</i>
safety, security,	<i>amn ; amān.</i>
respite,	
sentence of court-	<i>fatwā.</i>
martial,	
sentinel,	<i>pās-bān ; (the guard) kashīk.</i>
shield,	<i>sipar.</i>
siege,	<i>muḥūṣara.</i>
soldier,	<i>sarbāz ; sipāhī ; 'askarī ; (horse)</i> <i>sawār ; (experienced) kār-dīda ;</i> <i>kūr-āzmūda ; wāḡī'a-dīda ; (service)</i> <i>jang-āzmūda.</i>
spear,	<i>naiza ; nīza.</i>
spur,	<i>mahmez.</i>
spy,	<i>jāsūs ; (scout) ṭalāba ; (spying) ta-</i> <i>jassus.</i>
store,	<i>ambār.</i>
surrender,	<i>ṭaslīm ; (to) chīze-rā ṭaslīm kardan.</i>
surrendering,	<i>sipar andūzī.</i>
a sword,	<i>shamshīr ; (scabbard) miyān ; ḡhilāṭ.</i>
„	<i>(belt) kamarband-i-shamshīr.</i>
a tactician,	<i>nasākchi ; (tactics) 'ilm-i-ārā, ish-i-</i> <i>lashkar mansūb.</i>
tax,	<i>ḡhirāj ; maḥsūl ; waḡī'at ; kaṭī'at.</i>
terms of peace,	<i>sharā, it-i-sulh.</i>
treaty,	<i>'ahd-nāma ; 'ahd o paimān nāma.</i>
„	<i>(of peace) 'uḥd o paimān nāma, e ṣulh.</i>
treasure,	<i>ganj ; ḡhizāna.</i>
tribute,	<i>ḡhirāj.</i>
truce,	<i>muhlat ; tawaḡḡuf-i-jang.</i>
trumpet,	<i>būk ; ḡarnā.</i>
victory,	<i>fath ; naṣr ; ḡafr ; (victorious) mu-</i> <i>ḡaffar.</i>
war,	<i>jang ḡarb ; muḡārabat ; razm.</i>
„	<i>(articles of) [ḡawā'id]-i-jang. [ā, īn.]</i>
warrior,	<i>jang jū ; zor āwar ; jang āwar</i>

	<i>maṣāff āzmūda</i> ; (for religion) <i>mujāhid.</i>
wound,	<i>zakhm</i> ; <i>resh</i> ; <i>jarāhat.</i>
the wounded,	<i>zakhmīyān</i> ; <i>majruhān.</i>
wrestler,	<i>kushtī-būz.</i>
to raise the stan- dard,	[ <i>naṣb-i-rāyat</i> ] <i>kardan.</i> [ <i>rāyat bar</i> <i>pā.</i> ]
to hit the mark,	[ <i>nishāna-rā</i> ] <i>zadan.</i> [ <i>ba ḥadaf</i> ; <i>ba</i> <i>āmāj.</i> ]
to collect an army,	<i>lashkare jama' kardan.</i>
to punish (a per- son),	[ <i>kase-rā</i> ] <i>siyāsat kardan</i> ; <i>siyāsat na-</i> <i>mūdan</i> ; <i>'uḳūbat kardan.</i>
to pursue the enemy,	{ <i>ta'ākub-i-dushman kardan.</i> <i>darpai, e dushman</i> [ <i>būdan</i> ]. [ <i>uftādan.</i> ] <i>'akab-i-dushman girifstan.</i> <i>dar 'akab-i-dushman raftan.</i>
to pitch a tent,	{ <i>khīma istāda kardan.</i> <i>khīma zadan.</i>
to strike a tent,	{ <i>khīma bar andākhtan.</i> <i>khīma bar kandan.</i>
to stick in the mud,	{ <i>ba waḥal giriftār shudan.</i> <i>dar kaṣa'at māndan.</i>
to proclaim (by beat of drum),	<i>manādī</i> [ <i>kardan</i> ]. [ <i>zadan</i> ; <i>dādan.</i> ]
to proclaim,	[ <i>mashhūr</i> ] <i>kardan.</i> [ <i>tashhīr.</i> ]
to consult,	<i>ba kase</i> [ <i>mashwarat</i> ] <i>kardan.</i> [ <i>mas-</i> <i>lahat</i> ; <i>tadbīr.</i> ]
to draw a sword,	<i>ākhtan</i> (root <i>ākḥ</i> ).
to plunder,	<i>māl-rā ghārat kardan</i> ; <i>māl-rā ba</i> <i>yaghma</i> [ <i>burdan</i> ]. [ <i>āwardan.</i> ]
to ravage,	<i>mulk-rā</i> [ <i>pā māl kardan</i> ]. [ <i>wairān</i> <i>sākhtan.</i> ]
to besiege,	<i>jā, e-rā muḥāṣara kardan.</i>
to march,	<i>kūch kardan</i> ; (advance) <i>pesh raftan</i> ; <i>qadam peshtar guzāshstan.</i>
to attack,	<i>bar kase ḥamla kardan.</i>

to fortify,	jā,e-rā [ <i>hiṣār</i> ] <i>kardan</i> , [ <i>muḥāṣir</i> ]; (form square) <i>burj bastan</i> .
to fire a gun,	<i>bar kase tufang-rā khālī kardan</i> .
to wound (a person),	( <i>kase-rā</i> ) <i>majrūh kardan</i> ; <i>zakḥmī kardan</i> .
to cross over a river,	{ <i>az daryā guzashtan</i> . <i>az daryā 'ubūr kardan</i> .
to advance,	(obliquely) <i>maḥrif o ghair-i-nizām pesh raftan</i> .
to arrange,	(a battery) <i>mūrcha,e top-khāna ā-rāstan</i> ; (intrenchments) [ <i>morchāl</i> ] <i>sākhtan</i> . [ <i>kandak</i> or <i>khandak</i> ].
to blow up,	<i>ba bārūt kase-rā ba hawā [burdan]</i> . [ <i>afgandan</i> ; <i>dādan</i> .]
to cock a gun,	<i>chaḥmāk-rā sar pāya āwardan</i> ; (half cock) <i>chaḥmāk-rā bar nīm pāya kashīdan</i> .
to escalate,	<i>nird-bān bar diwār guzashtan</i> .
to flash in the pan.	[ <i>tufang o chaḥmāk</i> ] <i>gul kardan</i> .
to hold out to the last,	<i>tā nihāyat ḥālat-i-lūchārī dar muḥāfiẓat koshish namūdan</i> .
to impress,	<i>kase-rā ba sukhra giriftan</i> .
to stockade,	<i>jā,e dar sangur kardan</i> .
to storm,	<i>bar ḥila' yurish āwarda [musakhkhar] namūdan [taskhīr]</i> ; <i>ḥila' az ḥamla fath kardan</i> ; (storming party) <i>kasāne ki yurish burda az rakḥna kasd-i-dākhil-i-jā,e kunand</i> .
to stand a charge,	<i>tāb-i-ḥamla,e dushman dāshtan</i> .

*Exercise.*—Certain Arab merchants went to a king of Persia, and exhibited some fine horses for sale. The king liked them very much, and bought them. He gave the merchants two lakhs of rūpis over and above the purchase, and told them to bring more horses from their own country as soon as possible. The merchants upon



this agreement, took their leave. One day afterwards, the king being exhilarated with wine, said to the wazir, "Make out a list of all the fools in my dominions." The wazir represented that he had already done so, and had put his majesty's name at the very head of the list. The king asked why so. He replied, "Because you gave two lakhs of rūpīs for horses to be brought by merchants, for whom no person is security, neither does any one know what part of Arabia they belong to; and this is a sign of the greatest folly." The king said, "But if the merchants should bring the horses, what is then to be done?" The wazir answered, "Sire, if they should be such fools as to bring the horses, I will insert the names of the merchants at the head of the list, and your majesty's name will in that case occupy only the second place."

### LESSON 53.—WITH A HEAD SERVANT.

*sabak panjāh o siwum dar guft-o-gū,e mā bain shakhse farang o darogha,e khuddām.*

do you speak our language? *āyā ba zabān-i-mā sukhan mī-goyed?*

yes, sir, I can speak a little English, *bale, sāhib, man kadre zabān-i- inglisī mī-ta-wānam guft.*

I have not yet learned to speak Persian, *tā [hāl] zabān-i-fārsī guftan nayāmokhta am. [hanoz.]*

where do you now live? *{ aknūn kujā manzil dāred? ilhāl būd o bāsh kujā [mī-kuned]? [dāred.]*

pray what is your name? *nām-i-shumā chist, o nām-i-*  
let me know also your *[mālik]-i-khud ba man*  
master's name, *bi-go. [arbāb.]*

how long have you been in  
that gentleman's service?

*az chand waqt [dar naukarī, e  
ān šāhib mulāzim būda  
ed]? [dar (or ba) nau-  
karī, e ān šāhib mashghūl  
ed.]*

where is your native coun-  
try, and how far may it  
be hence?

*[waṭan]-i-shumā kujā ast, o  
az īn jā chi qadar dūr  
bāshad? [zād - būm;  
maulid.]*

do people in general go  
there by land or water?

*az rāh-i-khushkī yā tarī,  
hama mardumān aḡsar  
ān jā mī-ravand?*

what is the most important  
article of trade in that  
country, and what things  
are produced in greatest  
abundance there?

*dar ān mulk kudām jins  
lā, iḡtar-i-tijārat ast, o  
kudām chīz ba [afzūnī]  
dar ān jā paida mī-sha-  
vad? [kaṡrat; firāwānī;  
afzā, ish.]*

are your parents alive or  
not, and do you ever go  
to see your relations and  
friends?

<sup>1</sup> *wālidain-i-shumā zinda  
and, yā na, o ba mulāḡāt  
kardan - i - khayeshān o  
ḡarībān o dostān ḡāhe mī-  
raved, yā na?*

do you know at what rate  
copper sells in the market  
here?

*āyā mī-dāned īn jā ba ku-  
dām nirkh dar bāzār mī-  
farokhta mī-shavad?*

<sup>1</sup> visiting the sick, 'ayādat kardan.

visiting one's spiritual guide, ziyārat kardan-i-murshid.

visiting one's parents,

{ kadam bos shudan-i-wāli-  
dain.  
kadam bosa dādan-i-wāli-  
dain.  
ziyārat kardan-i-wālidain.

what, cannot you even say that one penny's worth of copper will be the weight or size of a penny or not ?

*mut'ajjibam, ki shumā na mī-tawāned guft, ki āyū mis, ba kadar-i-yak fils, barābar-i-wazn o andāz-i-yak fils khwāhad būd, yā na ?*

do you know nowadays at what rate a quart of milk sells in the city, and in the country for how much ?

*dar īn rūzhā ba chi nirkh yak aṣār-i-shīr dar shahr farokhta mī-shavad, o dar dihāt ba chand ?*

you may now depart,

{ *shumā-rā rukhsat ast ?*  
*shumā murakkhkhas ed.*  
*shumā rukhsat [bi-gīred].*  
*[shaved.]*

*Exercise.*—A certain king had a wise wazir, who resigned his office, and employed himself in worshipping God. The king asked the nobles what was become of the wazir ; they answered, that having quitted his exalted station, he employed himself in serving the Deity. The king went to the wazir, and asked, “ O wazir, what offence have I committed that you quitted my service ? ” He answered, “ Sire, for five reasons have I done this : firstly, because you used to sit and I remained standing in your presence ; now, I serve God, who has commanded me to sit at the time of prayer : secondly, you ate whilst I was looking on ; now, I have found a Providence who eateth not himself, but sustains me : thirdly, you slept, whilst I watched ; now, I have a master who knows not slumber, but protects me whilst I rest : fourthly, I was always afraid, that if you should die I might experience some misfortune from enemies ; now I serve a God who is immortal, neither can enemies do me any injury : fifthly, with you I was afraid, that if I should have committed a fault, you would not have forgiven me ; but He whom I now serve is so merciful, that if I commit a hundred sins every day he pardons me.”

LESSON 54.—BETWEEN A EUROPEAN DOCTOR AND A PERSIAN PATIENT.

*sabaḳ panjāh o chihārum dar guft-o-gū,e mā bain tabīb,e az farang wa bīmār-i-fārsī.*

tell me what is the matter with you, { *shumā-rā [chi] shud? [chi 'ariz.]*

how long have you been ill? { *marā bi-go, [ḥālat-i-shumā chist]? [chi dard dāred.]*

how did the fever attack you at first? { *az chand bīmār būda ed?*

*ba awwal, ba chi šurat tab girifted?*

*ba awwal, ba chi šurat tab shumā-rā girift?*

*ba awwal, chigūna tab 'ariz shud?*

with great coldness, shivering, pains in all my limbs, headache, and a sensation in my back as if one were pouring cold water down my backbone,

*ba bisiyār sardī, wa [larza], wa dard-i-andām, wa dard-i-sar wa iḥsūs-i-pusht chunān ki kase āb-i-sard bar ṣulb-i-man faro mī-rezad. [ra'sha; irū'āsh; kusha'rīrat.]*

after some time a perspiration broke out, which relieved me much, and I fell asleep,

*b'ad az chande 'arāḳ az a'zā bar āmad, har ā,ina marā bisiyār ifāḳa [or shifā] bakhshīd, o dar khwāb raftam.*

what medicine have you taken?

*[dawā] chi kism khured? [tabb.]*

none with any regularity,

*hech [pai dar pai] khurda am. [mutawātīr ba ihtiyāt.]*

you must take some active medicine,

*bāyad ki shumā dawā,e [kawī] bi-khured. [muḳawwī; pur zor; mus,hil; ḥāl.]*

I suppose you have no  
appetite,

let me feel your pulse,

put out your tongue,

I suspect there is something  
wrong with your liver,

let me well examine it ;  
does that pain you ?

yes, that is the very spot  
where the pain is most  
acute,

*gumān dāram ki shumā-[rā  
ishtihā nīst]. [ishtihā  
na dāred.]*

*taṣawwar dāram ki shumā-  
rā khwāhish-i-tā'am nīst.*

*nabz-i-khud-i-tān-rā ihsās  
kardan marā bi-dihed.*

*dast-i-khud-i-tān biyār ki  
nabz-i-shumā bi-bīnam.*

*zabān-i-khud berūn bi-kash.*

*zabān-i-khud-rā badar bi-  
[namā]. [āwar.]*

*zabān-i-khud nishān bi-dih.  
rā, e man ast ki dar jigar-*

*i-shumā chīze bīmārī ast.*

*gumān kunam ki [dar jigar-  
i-shumā chīze 'aib ast].*

*[shumā - rā marz-i-jigar  
(āriz shuda ast) (ast).]*

*ba khūbī ān-rā dīdanam  
bi-dih; az īn [darde ihsās*

*mī-kunad]? [fishurdan*

*dar badan - i - shumā  
darde ast, or mī -*

*gīrad.]*

*bi-guzār ki tashkhiṣ-i-jigar  
ba khūbī bi - kunam;*

*fishurdan badan-i-shumā  
dard mī-kunad?*

*jigar-i-shumā-rū ba khūbī  
mushakkkhas kardan bi-*

*dihed; az mālīdan-i-dast-  
i-man darde mahsūs, or*

*ma'lūm mī-shavad?*

*bale dar ham īn jā [dard  
ziyād] ast. ['ain-i-dard;*

*ranj ba shiddat.]*

have you any heartburn ?

{ *shumā-rā sozish-i-dil ast ?*  
*sozish-i-dil [dāred] ? [kar-*  
*da ed.]*  
*shumā - rā bīmārī,e sozish-i-*  
*dil 'arīz shuda ast ?*  
*dil-i-shumā sozish dārad ?*

you must use mercury both inwardly and by friction, until a salivation is produced,

<sup>1</sup> *bāyad ki shumā [zibāk ba*  
*kār biyāwared] [or*  
*dawā,e jiwa bi-khured]*  
*ba har dū sūrat darūn*  
*o ba mālīsh berūn tū*  
*[ki lu'āb nayāyad].*  
*[dahan - i - shumā na*  
*joshad.]*

do whatsoever you please with me, for I have great confidence in your prescriptions,

*harchi mī - khwāhed bi-*  
*kuned, zirā ki man bar*  
*hikmat-i-shumā bisiyār*  
*i'timād mī-dāram [or mī-*  
*kunam].*

I shall send you some medicines ; and you are to take them in the evening according to my instructions,

*barā,e shumā chīze dawāhā*  
*khwāham firistād ; bāyad*  
*ki ba wakt-i-shām murwā-*  
*fik-i-farmā,ish-i-man [ba*  
*kār āwared]. [ba 'amal*  
*āwared ; isti'māl kuned.]*

do not be persuaded by native doctors to take their medicines,

*az targhīb-i-ṭabībān-i-mulk-*  
*i-fārs dawāhā,e eshān na*  
*khured.*

I am well convinced they will do you no good, and they may do you much injury,

*marā bi-l-l-kull yaqīn ast*  
*ki eshān shumā-rā hech*  
*fā,ida na khwāhand dād,*  
*o shāyad shumā-rā bisi-*  
*yār ranj bi-dihand.*

<sup>1</sup> inwardly and outwardly, *bāṭinan o zahiran.*

Persian doctors frequently administer our medicines, but they are utterly unacquainted with them,

*ṭabībān-i-fārsī 'umūman mu'alijahā, e mā isti'māl mī-kunand, magar az ānhā bi-l-kull na wāqif and.*

*Exercise.*—One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!). He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Muhammad replied, "It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have a good appetite." The physician said, "This is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then, doubtless, his speech is wisdom, and such a meal will be productive of health. (*Gulistān*, chap. iii., tale 4.)

## NAMES OF PARTS OF THE BODY.

arm,  
back,  
beard,

*bāzū*; (-pit) *baghl*.  
*pusht*; (bone) *ṣulb*.  
*rīsh*; *khatt*; (whisker) *ḡamma*.



<sup>1</sup> belly,	<i>batn</i> (plur. <i>batnān</i> ); <i>shikam</i> .
bladder,	<i>zihār</i> ; <i>shāsha dān</i> ; <i>maṣāna</i> .
blood,	<i>khūn</i> .
body,	<i>paikar</i> ; <i>badan</i> ; <i>jism</i> ; <i>tan</i> ; <i>wujūd</i> .
bone,	<i>ustukhwān</i> ; <i>aḡam</i> ; (collar) <i>tarkūwat</i> .
bowels,	<i>rūdah</i> ; <i>butnān</i> ; (navel) <i>nāf</i> .
brain,	<i>dimāgh</i> ; <i>maghz</i> .
cheek,	<i>'izār</i> ; <i>'ariz</i> ; <i>rukhsār</i> .
<sup>2</sup> chin,	<i>zanakh dān</i> ; <i>zanakh</i> ; (dimple of) <i>chāh-i-zanakh</i> .
countenance,	<i>tala'at</i> .
down,	<i>khatt-i-sabz</i> ; <i>nabūt-i-'ariz</i> .
ear,	<i>gosh</i> ; (lobe) <i>banā gosh</i> .
elbow,	<i>ārzan</i> ; <i>mīrfak</i> ; (joint) <i>mafsil-i-bāzū</i> .
eye,	<i>chashm</i> ; (blue) <i>azrak chashm</i> ; (-brow) <i>abrū</i> ; (-lash) <i>mizhgūn</i> ; (-lid) <i>parda, e chashm</i> .
face,	<i>rū, e</i> ; <i>paikar</i> ; <i>bashra</i> ; <i>simā</i> .
finger,	<i>angusht-i-dasht</i> ; (thumb) <i>ibhām</i> ; <i>shust</i> .
fist,	<i>musht</i> .
foot,	<i>pū, e</i> ; <i>pā</i> ; (heel) <i>'aḡib</i> .
gall-bladder,	<i>zakra</i> .
gums,	<i>liṣa</i> (plur. <i>liṣā</i> ).
hair,	<i>mū, e</i> ; (moustache) <i>fatha</i> ; <i>sabīl</i> ; (ringlet) <i>zulf</i> .
hand,	<i>past</i> ; <i>yadd</i> .

<sup>1</sup> to creep as an insect, *ba shikam raftan*.  
wind in the bowels, *bād-i-shikam*.  
sensualist, *shikam parwar*; *shikam banda*;  
*batīn*.

<sup>2</sup> to wag the chin, to talk, *zanakh zadan*.

head,	<i>sar</i> ; (fore-) <i>jabīn</i> ; <i>jabhā</i> ; <i>nāṣiya</i> ; <i>peshānī</i> ; <i>sīmā</i> .
heart,	<i>dīl</i> ; <i>kalb</i> ; <i>zamīr</i> ; <i>khātīr</i> .
heart, lungs, liver, spleen, intestines,	<i>aḥshā</i> , plur.; <i>ḥasha</i> , sing.
joint,	<i>māfsil</i> ; <i>'izw</i> .
knee,	<i>zūnū</i> .
leg,	<i>sāk</i> ; <i>pā'e</i> ; (ankle) <i>shitālang</i> .
limbs,	<i>andām</i> ; <i>a'zā</i> (sing. <i>'izw</i> ).
lip,	<i>nabāt</i> ; <i>lab</i> ; (upper) <i>lab-i-zabarīn</i> ; (lower) <i>lab-i-zerīn</i> .
liver,	<i>jigar</i> .
lungs,	<i>shush</i> .
mouth,	<i>dahan</i> .
neck,	<i>gardan</i> .
nerve,	<i>'aṣab</i> (plur. <i>a'ṣāb</i> ).
palate,	<i>kām</i> .
palm of the hand,	<i>kaf</i> .
shoulder,	<i>shāna</i> ; <i>dosh</i> ; (joint) <i>a'ṣab-i-shāna</i> ; <i>māfsil-i-dosh</i> ; (blade) <i>katif</i> , or <i>kitf</i> .
side,	<i>pahlū</i> ; (rib) <i>danda</i> .
<sup>1</sup> skin,	<i>post</i> .
stomach,	<i>ḥauṣila</i> ; <i>mī'da</i> .
thigh,	<i>rān</i> .
throat,	<i>ḥalk</i> ; <i>gulū</i> ; (windpipe) <i>ḥanjar</i> .
tongue,	<i>zabān</i> ; <i>lisān</i> .
tooth,	<i>dand</i> .
vein,	<i>'irḳ</i> (plur. <i>'urūk</i> ).
wrist,	<i>sā'id</i> ; <i>ma'ṣim</i> .

<sup>1</sup> skin, raw hide, *post*, or  
*pūst*.  
the shell of a nut, *post-i-*  
*jauz*.  
to flay, *post kandan*.

a snake's slough, *post-i-*  
*mār*.  
leather, *postīn*.  
a furrier, *postīn doz*.

aloës,	şibr.
cancer,	<i>khwara</i> ; <i>saraţān</i> .
cholera,	<i>haiza</i> ; <i>wabā</i> ; <i>şadma</i> , <i>e wabā</i> .
a cold,	<i>zūkām</i> ; <i>chāhish</i> ; (to have) <i>zūkām</i> <i>dāshtan</i> ; (to catch) <i>chāhīdan</i> .
colocinth,	<i>hanţal</i> .
convalescence,	<i>shifū</i> .
a cough,	<i>surfa</i> ; (whooping) <i>siyāh-surfa</i> ; (to cough) <i>surfa kardan</i> ; <i>surfī-</i> <i>dan</i> .
cramp,	<i>tamaddud</i> .
delirium,	<i>hazī</i> ; <i>hazīān-i-mahrūr</i> ; (delirious) <i>haziyūn</i> ; <i>mad-hosh</i> .
diarrhœa,	<i>shikam-jārī</i> ; <i>jiriyūn-i-shikam</i> ; <i>itlāk</i> .
a doctor,	<i>ţabīb</i> (plur. <i>aţibbā</i> ) ; <i>hakīm</i> ; (horse) <i>baitār</i> .
dropsy,	<i>istiskā</i> ; (cupping glass) <i>shākh-i-</i> <i>hajāmat</i> .
fever,	<i>tap</i> ; <i>tab</i> ; (heat of) <i>harūrat</i> .
giddiness,	<i>daurān</i> ; <i>daurān dar sar</i> .
gout,	<i>nikris</i> .
gripe,	<i>pechish</i> .
lancet,	<i>neshtar</i> .
leper,	<i>pīs</i> ; <i>jugām</i> ; <i>mabrūs</i> ; <i>ahl-i-baras</i> ; (leprosy) <i>baras</i> ; <i>pīsī</i> .
medical art,	<i>ţibābat</i> .
medicine,	<i>dawā</i> ; <i>dārū</i> ; (pill) <i>habb</i> , plur. <i>hu-</i> <i>būb</i> ; (powder) <i>şafūf</i> ; (alum) <i>āb-i-</i> <i>zāj-i-safaid</i> ; (castor oil) <i>kinatū</i> ; <i>raughan-i-bedanjir</i> ; (opium) <i>afyūn</i> ; <i>tiryāk</i> ; (quinine) <i>gina</i> ; (antidote) <i>tiryāk</i> .
ophthalmia,	<i>ramad</i> .
a patient,	<i>bīmār</i> ; <i>marīţ</i> ; (disease) <i>marţ</i> ; <i>bīmārī</i> ; <i>ranjūrī</i> .
plague,	<i>ţā'un</i> ; <i>wabā</i> .

plaster,  
a purge,  
rheumatism,  
slime,

to feel weak,

to feel stronger,  
to feel better,

to feel quite well,  
to have jaundice,  
to have small-pox,  
to have chicken-pox,  
to have fever spots,  
to be teething,  
to be prevalent,

to purge,

to swell,  
to try a remedy,

to vomit; or to wish  
to vomit,

he is getting worse,

he is getting better,

*marham; zamad.*

*jallāb; muṣhil; shikam-rān.*

*waja'-i-mufaṣīl.*

*balgham; (clamminess) luzūjat.*

{ *dar badan nakāhat ma'lūm shu-*  
*dan.*

{ *za'f maḥsūs kardan.*

*dar badan kuwat ziyāda shudan.*

*az auwal kadre [bihtar būdan].*

[*ifāka ma'lūm shudan.*]

*sālīm shudan.*

*yarkān berūn āwardan.*

*abla, e chīchak berūn āwardan.*

*zabrak berūn āwardan.*

*tabkhāl berūn āwardan.*

*dandūn berūn āwardan.*

*ghālib būdan; jāri shudan; kuwat*  
*dāshtan; istilā yāftan.*

*jallāb dādan; (to take a purge)*  
*jallāb giriftan.*

*waram kardan.*

*'ilāj-i-marḡe kardan.*

{ *kai kardan.*

{ *kase-rā [kai] shudan. [tahawwu'.]*

{ *dil-i-kase [barham khurdan]. [ta-*  
*hawwu' shudan.]*

*bīmārī, e o ['urūj] dārad. [ziyādatī;*  
*rū ba tarakkī.]*

{ *bīmārī, e o rū ba [tanazzul] dārad.*  
*[nuzūl.]*

{ *bīmārī, e o kam mī-shavad.*

LESSON 55.—BETWEEN A CIVILIAN AND A SARISHTA-DAR, OR NATIVE OFFICIAL.

*subak panjāh o panjum dar guft-o-gū,e mā bain 'āmīle az farang o šāhib-i-dīwān.*

pray, my friend, are you somewhat versed in the revenue department?

what do they call a lease, and what its counterpart?

have you any other names for the rate or rent adjustment of lands?

should you not recollect another word for the rate, then explain the nature of it in detail,

do the farmers pay the revenue to government by instalments, or in the gross?

does this species of revenue come in before, or during, or after the crop?

*dostā! marā bi-farmāyed ki az kār-i-[taḥşildārī]khūb wāḳīfed yā na? [maḥşūl.]*

*[kabūla],e zamīn chi chīz-rā mī-goyand, o kabūliyyāt chīst? [ījāra nāma.]*

*barā,e band o bast wa [khirāj] nām-i-dīgar dāred? [māl-guzārī; madkhūl; madūkhl; maḥşūl.]*

*agar lafz-i-dīgar barā,e khirāj ba yād-i-shumā na mī-āyad, ḥaḳīkat-i-ān [tafsīlwār bayān bi-kunēd]. [muḥaṣṣal taḳrīr bi-kunēd.]*

*āyā kishī-i-kārān ba sarkār khirāj-rā [ba aksāt ya ba yak jumla] mī-dihand. [az karār-i-kishthā yā mujmil.]*

*in kism-i-pūl-i-khirāj pesh yā darmiyan, yā ba'd az fuṣl ba khizāna [mī-rasad]? [mī-razānand.]*

does free land, or that not assessed, pay anything at all to government, or not, by way of acknowledgment?

*az zamīn-i-lā-khīrāj, yā mu'āfi, chīze khīrāj ba sarkār ba taur-i-tuhfa mī-dihand, yā na?*

*az zamīn-i-lā-khīrāj kudām māl-guzārī taur-i-pesh-kash ba sarkār adā mī-namāyand, yā na?*

*az zamīn-i-lā-khīrāj kudām rusūkhīyat, ba taur-i-hidāya, sarkār hāşil mī-namāyad, yā na?*

who used to settle formerly the assessment of the several districts?

*kabl az īn band o bast-i-khīrāj-i-zamīn kudām shakhş muḳarrar karde?*

in what respects does the county registrar differ from the town or village clerk?

*darmiyān-i-kānūngo o paimā, ish kunanda en farak ast?*

pray tell me the true state of what are called *shikarī* portions of a village or farm,

*aşl ḥakikat-i-ān ka'ā, e mauz'a, yā mazr'a ki ān-rā shikamī mī-goyand bi-farmāyed.*

is any paper called a deed of abdication or rejection, and what does it imply?

*hech kabāla, e tark kardan yā lā-d'awā ast yā na, o m'anī, e ān chīst?*

in these days, when constables are put over any landholder, is dunage exacted, or not, and to what amount?

*dar īn zamān, wakte ki bar kudāmīn zamīndārān muḥaṣṣilān (or ahl-i-ihtisāb) mu'aiyan (or muḳarrar) karda mī-shavand ṭalabāna ṭalab mī-shavad yā na, o ba chi ḳadr.*

'in the country does the contracting farmer or the landholder receive the sustenance money?

what is the name of the paper which contains an account of the tanks, orchards, boundaries, &c. of any village?

they call it *muwāzina*, or boundary sketch,

why does a servant call himself *sarkār*, *khālīfā*, *mihtar*, &c.

that he may appear a great man in the eyes of his master and of the other servants,

*āyā dar ta'alluka naf-  
aka ba [mustājir] mī-  
snavad, yā ba zamīndār?  
[multazim.]*

*nām-i-ān kāghaz ki dar ān  
tafsīl-i-tālābhā 'alafzār,  
haddhā, e mauṣ'a and,  
chi bāshad?*

*muwāzina ya'nī naḡsha, e  
zamīnyā kāghaz-i-[hadd]  
bandī mī-goyand. [rakba.]*

*chirā naukare khud-rā  
khitābhā, e 'izzat, ya'nī  
sarkār, khālīfā, mihtar o  
wa-ghaira, mī-dihand?*

*zīrā ki dar naẓar-i-mālik-i-  
khud, wā nazd-i-sā, ir-i-  
naukarān [mu'azzam bi-  
bāshad]. [buzurg m'alūm  
bi-shavad; buzurg bi-  
namāyad; mu'azzaz bi-  
bāshad.]*

*Exercise.*—A certain lawyer had a very ugly daughter who was arrived at a marriageable age; but although he

'a farmer, *harrās*; *kishtkār*; *kāshkār*; *dihkān*, *muzār'i*; *fallāh*; (of taxes) *ijradār*.

harvest, *haṣūd*; (time of) *haṣūdat*; (a reaper) *haṣṣād* or *hāsīd* (pl. *huṣṣād*); (autumnal—of rice) *faṣl-i-kharīf*; (spring—peas, barley, wheat) *faṣl-i-rabī'*; (wheat) *faṣl-i-gandum*.

to sow, *kishtan* or *kāshtan*; *zīrā'at kardan*.

a green field, *kisht zār*; (sown) *mazra'*; *mazra'a*.

a meadow, *'alaf zār*; *murghzār*.

a plough, *kulba*; a ploughman, *kulba rān*.



offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandip (Ceylon) a famous physician who could restore sight to the blind. They asked the father, "Why do you not have your son-in-law cured?" He said, "Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind." (*Gulistān*, chap. ii. tale 47.)

### LESSON 56.—ON GENERAL BUSINESS.

*sabak panjāh o shishum dar guft-o-gū, e mu'āmala, e 'ām.*

Here (speaking to a servant), take the draft, and bring the money: be quick, what must be done? it is now eleven o'clock, be quick, that I may have the money in time,	<i>ai mulāzim barāt bi-gīr o pūl biyār : zūd shav.</i>
let me have it by one o'clock, go to the counting-house, and speak to the head accountant, tell the accountant to take bank notes, and pay the amount of the draft,	<i>chi bāyad kard? aknūn sā'at-i-yāzdah ast. zūd kun ki bar waqt pūl ba dast-i-man bi-rasad (or biyāyad).</i>
the money must now be sent to Mr. —	<i>ba sā'at-i-yak ān-rā ba man bi-rasān. ba muhāsib khāna bi-rau, o ba muhāsib-i-a'zam bi-go. ba muhāsib bi-go ki dast āwez-i-šarrāfa (or šar- rāf-khāna) bi-gīr o pūl- i-ān adā kun (or bi-dih). hālan bāyad ki shumā pūl ba šāhib-i-fulān bāyad fir- istād.</i>

request Mr. — to order  
what remains to be paid  
in before three o'clock,

*ba fulān šāhib'arz bi-kun ki  
hukm bi-kunad ki ānchi  
bāki ast pesh az si sāt  
[dāda shavad]. [aṭā  
karda shavad; marhamat  
karda shavad.]*

have you ever been to  
Mr. —'s garden?

*gāhe az barā,e tafarruj-i-  
bāgh-i-fulān šāhib rafta  
ī?  
gāhe [multafit]-i-bāgh-i-  
fulān šāhib shuda ī?  
[mutawajjih.]*

sir, I go that way every  
day,

*šāhibā! har ruz az ān  
rāh [guzar] mī-kunam.  
[ubūr; murūr.]*

you must go there imme-  
diately, else nothing will  
be done,

*fi-l-faur ān jā shumā - rā  
bāyad raft warna hech  
chīz shudan na mī-ta-  
wānad.*

send some one to hire a boat,

*az barā,e kirāya kardan-i-  
māshūh nafare bi-frist.*

I will go to Karāchī to-day,

*man imrūz ba karāchī  
khwāham [raft]. [shud.]*

go to the bazar, and buy a  
pair of globe lanterns,

*ba bāzār bi-rau, o dū tā  
fānūs - i - mudawwir bi-  
khar.*

who will collect the bills?

*kudām kas pūl - i - hisāb  
jama' khwāhad [kard]?  
[namūd.]*

*Exercise.*—There was a king, who had no son; he tried many remedies and expedients, but derived no advantage whatever from them; he was, therefore, greatly dejected, but would not discover the cause of this to any one. By chance a strolling mendicant arrived; he then disclosed this his affliction to him, on which the holy

man wrote out a charm, and thus prescribed : "After dissolving this in rose-water, you must drink it along with your queen ; and on your having a son, you must call him *Mihr Munir*, bestowing on him every science, and all sorts of accomplishments ; but beware of marrying him against his consent." Having thus directed, he wandered away. This divine prescription being dissolved in rose-water, the king and queen drank it off, and by its blessed influence they had at last a fine healthy boy. Whatever the pilgrim had enjoined respecting him was all put in practice.

LESSON 57.—*In continuation.*

<sup>1</sup> *sabak panjāh o haftum dar muttasil-i-mazbūr.*

Hārūnu-r-rashīd is clever in     *hārūnu-r-rashīd dar[tahsīl-  
collecting bills,                     i - karz hoshiyār ast].  
[huṣūl - i - karz fitnat  
dārad ; or wuṣūl-i-wūm  
khūb mahārat dārad.]*

<sup>1</sup> in continuation.  $\left\{ \begin{array}{l} \textit{dar maṭlab-i-mā sabak.} \\ \textit{dar maṭlab-i-bālā, e.} \\ \textit{dar maṭlab-i-peshīn.} \\ \textit{dar maṭlab-i-mazkūr.} \\ \textit{dar maṭlab-i-mazbūr.} \\ \textit{dar maṭlab-i-mākabl.} \\ \textit{dar maṭlab-i-mauṣūf.} \end{array} \right.$

In place of *maṭlab*, the following words may be used :—

*makāla*, from *kaul*.  
*mabāḥṣ* or *baḥṣ*.  
*bayān*.  
*takrīr*.

*tafsīr*.  
*tafsīl*.  
*zīkr*.  
*guft o gū*.

it is very difficult to get money of such a one,

I have been to the bazar: sugar is now  $3\frac{1}{2}$  ounces a rupee,

it will be better to wait a few days, and then buy the cloth,

of what use are such people? they know nothing of business,

I understand business—I am not easily imposed upon,

raisins are six lbs. for a rupee, buy about one thousand rupees' worth,

there is no understanding the bazar prices,

in Shiraz the bazar rate is scarcely for two hours alike,

I made a deposit; to-morrow I shall see them weighed,

*az chunān shakhṣ pul yāftan mushkil ast.*

*man dar bāzār būda am; nirkh-i-shakar fī rūpiyā si o nim ūkiya ast.*

*tā chand rūz ṣabr kardan, o b'ad az ān pārcharū kharīdan bihtar ast.*

*[in mardumān ba chi kār mī-āyand?] hech kār na mī-dānand. [in mardumān be kār and.]*

*man kār mī-dānam ba āsān fareb na mī-khūram.*

*kishmish shish raṭl fī yak rūpiya farokhta mī-shavad, ba kadar-i-yak hazār rūpiya [kharīd bikun]. [bi-khar; kharīd bi-namā.]*

*nirkh-i-bāzār yaksān nīst.*

*nirkh-i-bāzār muḥarrar nīst.*

*tabdīl-i-nirkh-i-bāzār ma'lūm na mī-shavad.*

*dar shīrāz nirkh-i-bāzār tā dū sā'at ba mushkil yaksān mī-mānad.*

*in chīzhā ba amānat guz-āshtam, [farda wāzn khvāham kard]. [pesh rū,e khud farda wāzn-ash khvāham kard; rū ba rū,e khud farda wāzn-ash khvāham dīd.]*

see that you are not imposed upon, *ḡhabardār ki shumā fareb na ḡhured.*

have you compared them with the sample? do they agree? *ba namūna ānhā-rā muḡābil kardā ed? [muwāfiḡ and?] [īn miṡal-i-ān mī-mānad.]*

two or three packages are superior, *dū si basta az ḡism-i-a'lā ast.*

go and procure a pass for the things that are ready, *bi-rau o az barā,e chīzhū ki taiyār and ḡhatt-i-rūhdārī ḡḡṡil kun.*

*Exercise.*—When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him:—“You must manage to catch this fawn alive,—surround it on all sides; if we thus get it, so much the better; otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it.” Just as they had completely encircled it, the deer all at once made a spring over the prince’s own head; the rest checked their horses’ reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outrunning him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away; neither had he a place to lodge in, nor enough of the day left to return.

LESSON 58.—*In continuation.**sabak panjāh o hashtum dar zikr-i-mazkūr.*

get a boat, and send them  
on board the ship,  
sir, the captain's agent  
said the goods cannot  
be shipped to-day,

don't mind what the agent  
says, but mind what I  
say,

sir, as you bade me, I am  
going,

go and ask the head ac-  
countant when the ship  
sails, and bring me word,

servant, call the cashier,

how much was collected  
yesterday?

keep the money by you,  
don't pay away any,

*māshūh bi-gīr o chīzhā-rā  
bar jahāz bār kun.*

*ṣāhibā, kār-guzār-i-nā<sup>kh</sup>u-  
dā guft ki imrūz asbāb bar  
jahāz bār shudan na mī-  
tawānad.*

*ānchi kār-kun mī-goyed bar  
ān [ma shīnau] [<sup>kh</sup>ayāl  
ma kun, or gosh ma  
kun]; magar ānchi man  
mī-goyam ba [gosh-i-jān  
bi-shīnau]. [gosh o dīl bi-  
shīnau.]*

*ṣāhibā, [chunānchi farmūda  
ed ba muṭābiq-i-ān] mī-  
ravam. [ba mūjib-i-  
farmān.]*

*bi-rau o az muḥāsib-i-  
a'zam bi-purs ki jahāz kai  
[langar <sup>kh</sup>wāhad bar  
dāshat], o jawāb biyār.  
[rawāna <sup>kh</sup>wāhad shud.]*

*ai nafar, <sup>kh</sup>izūnchī-rā bi-  
talab.*

*dī rūz chi kadar pūl jama'  
shuda būd?*

*<sup>1</sup>pūl-rā nazd-i-<sup>kh</sup>u' nīqāh  
bi-dār, ba kase  
dih.*

<sup>1</sup>make this money your charge, in pūl-rā ha  
<sup>kh</sup>ud bi-dār; pūl-rā nazd-i-<sup>kh</sup>ud amānat dār.

what is the discount on the  
Company's paper ?

if you purchase the Com-  
pany's paper of six per  
cent. interest, the dis-  
count is two tumans six  
kīrān; if you sell, it is  
two and a half tumans.

take these four thousand  
tumans, with what money  
has been received for  
bills, and buy Company's  
paper,  
send these letters as direct-  
ed,

<sup>1</sup> *ṣad rūpiya, e kaghaz - i -  
dīwān-rā chi kasr mī-  
gīrand?*

*fī ṣad rūpiya, e barāt - i -  
Kampanī bahādur chi  
kadar tanzīl mī-kunand?*

*dar kāghaz - i - dīwān fī ṣad  
shish tūmān sūd mī-gar-  
dad, agar bi-khared dū  
tūmān o shish kīrān kasr  
ast; yā bi-faroshed dū  
tūmān o nīm.*

*agar kāghaz - i - barāt - i -  
dīwān, ki fī ṣade shish  
tūmān sūd mī-dihand, bi-  
khared dū tūmān o shish  
kīrān kasr mī-gīrand;  
agar bi-faroshed, fī ṣaddū  
o nīm tūmān waṣī'at ast.*

<sup>2</sup> *in chahār hazār tūmān bū  
m'a ān pūl ki az karzhā  
wuṣūl karda shuda ast  
bi-gīr o barāt - i - dīwān bi-  
khar.*

*ba muwāfīk - i - sar nāmahā, e  
in khatūt [rawāna] bi-  
kun. [rawān.]*

*Exercise.*—While in this perplexity, the eyes of the  
prince lighted on a dwelling, and thinks he, “Well, let  
me at least learn to whom this house belongs.” He then  
beheld a venerable aged darwesh seated there, to whom,  
after salutation, he observed, “With your leave may I

<sup>1</sup> Sindh and Punjab Railway Company.

*jamū'at - i - rāh - i - āhanī, e Sindh o Panjāb.*

<sup>2</sup> debt, karz (plur. *kurūzāt*); debtor, karzdār.



remain all night here?" "By all means, my child," replied the venerable man, "the house is at your service." Having quickly given the necessary directions for his guest's repast, as well as the horse's grain and fodder, when done also with entertaining him, he asked, "Pray who are you, young gentleman, and why have you come here?" He then related the whole of his late adventure. In the mean time, what does he see? Lo! on a splendid throne, four fairy queens, exquisitely beautiful, clad in rich brocade, and covered from head to foot with jewels and precious stones, suddenly descended, who, having alighted, made their obeisance to the reverend sage, and seated themselves respectfully in his presence.

### LESSON 59.—*In continuation.*

*sabak panjāh o nuhum dar mubūḥaṣa,e mazbūr.*

bring those goods in bullock  
carts from the custom-  
house,

you must attend to every-  
thing,

put the store No. 2 into  
order, and see that there  
is no damage,

*az gumruk khāna ān asbāb-  
rā dar 'arāba,e gūw  
[guzāshṭa] biyār. [kar-  
da; nihāda; bar dūshṭa.]*

*{ shumā - rā ba har chiz  
mutawajjih shudan bāyad.  
bāyad ki shumā ba har  
chiz [multaṣṭ bi-shaved].  
[tawajjuh bi-kuned.]*

*<sup>1</sup> asbāb khāna,e duvum  
durust bi-kun, wa khabar-  
dār ki nuḡṣūn na shavad.*

<sup>1</sup> an armoury, *salāḥ-khāna*.

a counting-house, *[muḡāsiḥ]-khāna*. [*ḥisāb*.]

a bank, *ṣarrāf-khāna*; *ṣarrāfa*.

a factory, *kār-[khāna]*. [*gāh*.]

an office, *daftar-khāna*.

a post-house, *manzil-khāna*.

if you don't look to every-  
thing, who else will?

I am going out, let me see  
everything ready when I  
come back,

door-keeper, are the count-  
ing-house accountants  
come?

who is at work in the iron-  
factory?

sir, nobody is yet come,

how is this, not yet come?  
—what time of day do  
they mean to come?

this is the case every day,  
and therefore Mr. —'s  
work is not yet done,

when they come to-day, we  
will settle this business,

Saladin is speaking to me  
daily about this work,

when they come send them  
to me,

*agar shumā [ba] har chiz  
nazar na khwāhed kard  
ki khwāhad kard? [dar.]*

*man berūn mī-ravam b'ad az  
āmadan-i-khūdam hama  
chīzhā barābar [mu'ai-  
yana] bi-kunam. [mu-  
shāhida; mulāhaza.]*

*man hālan berūn mī-ravam,  
khabardār ki pesh az  
āmadan-i-man hama  
chīzhā taiyār bāshand.*

*ai darbān! muhāsibān-i-  
muhāsib - khāna āmada  
and?*

*dar kār - khāna, e āhan  
kudām kas kār mī-kunad?  
sāhibā, kase ilā hāl nayā-  
mada ast.*

*chigūna [ast] ki kase nayā-  
mada ast, ba kudām sā'at-  
i-rūz eshān irāda, e āma-  
dan mī-dūrand. [ittifak  
mī-ūftad.]*

*har rūz chunīn [ast], o az  
īn sabab kār-i-fulān šū-  
hib tā hanoz tamām na  
shuda ast. [ittifak mī-  
shavad.]*

*wakte ki imrūz āyand mā īn  
kār-rā [faiṣal] khwāhem  
kard. [faiṣala; taṣfiya.]*

*salāhu-d-dīn har rūz az  
barā, e īn kār ba man guft  
o gū mī-kunad.*

*dar waqt-i-āmadan eshān-rū  
ba man bi-firist.*

*Exercise.*—The sage remarked, “Well, this was not your visiting-day here, pray tell me on what account you have come.” They replied, “Worshipful saint, there is a princess named *Badar Munir*; we intended to pay her a visit, this is the road, and we could not find it in our hearts to pass by without first paying our respects to you.” He then said, “Good, do take this prince also along with you; he will at all events see whether *Badar Munir* is more lovely than the ladies of his palace, or they fairer than she.” To this the fairies agreed, and having handed him to their throne, flew away, and in the twinkling of an eye reached the palace of *Badar Munir*. The instant that *Mihr Munir* discovered that angel’s face, bright as the moon, he became enamoured with her, while she also admiring his radiant countenance, and flushed by love’s magic bloom, shone resplendent with the charms of a damask rose.

LESSON 60.—*In continuation.*

*sabak shastum dar makūla, e mā kabl.*

how long are those Europe  
goods to lie at the custom-  
house ?

tā chand dar [gumruk] ān as-  
bābhā, e farang khvāhad  
mānd. [jaziyat-khāna.]

sir, without an invoice to  
know what they are, how  
can I bring them ?

shāhibā, baghair - i - fihrist-i-  
chīzhā, chīgūna sāmān  
āwardan mī-tawānam,  
ki m'alūm am nīst ?

different sorts of goods pay  
different rates of duty,

shāhibā, baghair-i-fard-i-irsāl  
az barā, e shinākhtan chī-  
gūna asbāb mustakhlis mī-  
tawānam kard ?

ba asbāb-i-kism-i-mukhtalif  
mahsūl fark dārad.

ba har kism-i-asbāb mahsūl-  
i-dīgar ast.

mahsūl - i - har matā' judā  
judā ast.

by opening the boxes and seeing their value, you will be able to understand,

*az kushādan-i-ṣandūkhā wa az mulāḥaza, e kīmat-i-asbāb ba shumā [inkishāf] khwāhad shud. [mun-kashif.]*

*az kushādan-i-ṣandūkhā wa takhmīnakardan-i-kīmat-i-asbāb shumā-rā m'alūm khwāhad shud.*

sir, I cannot myself open the packages,  
in opening the packages, the goods may be injured,

*ṣāhibā, tanhā ṣandūkhā na mī-tawānam kushād.*

*az kushādan-i-bastahā shū-yad [nuḡṣān-i-asbāb shavad]. [ba asbāb nuḡṣān rasad.]*

Here, take the invoice and go directly,

*ai nafar! fihrist-i-asbāb bi-gīr o fi-l-faur bi-rau.*

*ai nafar! fard-i-asbāb bi-gīr o ba zūdī bi-rau.*

sir, I am going; please to give me the invoice,

*ṣāhibā, ihāl mī-ravam, mihrbānī kardā fard-i-irsāl ['ināyat] bi-farmāyed. [marḡamat; 'aṭā.]*

at two o'clock the custom-house officer came and opened the boxes,

*ba sa'at-i-dū ['uhdadār]-i-makūt' āmad o ṣandūkhā kushād. ['āmil.]*

when I have signed each invoice, I will give them to the accountant to be copied, and then send them to you,

*wakte ki ba har fard dast khatt khwāham kard ān-rā ba muḡāsib, az barā, e nakl kardan khwāham dād, wa pas az ān ba tū khwāham firistād.*

clerk, copy these, and give them to the sergeant,

*[kātibā!] īn-rā nakl bi-kun o ba ḡawāladār bi-dih. [ai muḡarrir.]*

call a blacksmith, and open the boxes ; compare the value and quantity of the goods with the invoice, then make them tight again,

*āhangar-rā bi-talab o šan-dūkhā-rā bi-kushā ; kīm-at o wazn-i-asbāb bā bijak mukābil bi-kun, ba'd az ān bāz [bi-band].*  
[band kun.]

*Exercise.*—Three watches of the night glided away in such pleasure, harmony, and delight, as human tongue cannot express. When these four fairy damsels were about taking leave, they addressed the prince thus : “Come along.” He being pierced to the heart with the arrow of love, replied, “I will not go ; if you must set off, by all means depart.” On representing this to *Badar Munir*, that she might persuade him to take leave, they perceived that she also had no desire to let him away. In this perplexity they observed, “Now what is to be done ? if we leave him, how shall we show our faces to the holy man ? and if we convey him hence in the present posture of affairs, she will be offended ; the best advice is to wait a little longer, till both begin to slumber.” After this, with the fatigue of sitting up, both got a-nodding ; they then gently and artfully raised him on the throne, and with some philter lulling him asleep, flew off with him.

LESSON 61.—*In continuation.*

*sabak̄ shast̄ o yakum dar maḡlab-i-peshīn.*

sergeant, when you have signed your name, give them to the cashier, the officer having entered the particulars of every case in his book, and the duty on each article, wrote the amount,

*ai hawāladār wakte ki dast khatt̄ karda bāshed ānhā-rā ba tahwīl-dār bi-dāhed. šāhib-kār-i-a'lā dar kitāb-i-khud mutafarrikāt wa maḡsūl-i-har jins šabt karda mablagh̄ it - rā [darj] namūd. [tahrir ; mastūr ; tashīr ; irkām ; indirāj ; mūdārāj.]*

taking the invoice, I had to go again, and show it to the head officer,

having done all this, it had struck four o'clock, and the custom-house was shut,

the next day I delivered the invoice to the officer,

having examined the value of the articles, and their duty, he signed it,

afterwards, paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away,

accountant, I will not give a farthing to the custom-house people or the policeman at the wharf,

accountant, why did you not go to the police-office and get a pass?

*i'lām-nāma girifta marū ba huzūr-i-'āmil-i - [buzurg] bāz raftan wa namūdan zarūr uftād. [a'zam; a'tā.] ba'd az tamām kardan-i inhā sū'at-i-chahūr shud o gumruk-khāna band gardīd.*

*rūz-i-dīgar fhrīst-rā [ba āmil-i-mukāṭa'at ḥawāla kardam]. [ba ḥawāla-e 'āmil-i-gumruk - khāna kardam.]*

*ba'd az mulāḥaẓa kardan-i kīmat-i-asbāb o maḥṣūl-i ānhā dast khatt bar [fhrīst] kard. [ta'līka; fard.]*

*ba'd az adā namūdan-i-maḥṣūl ba šarrāf ḥukm-i-ijāzat-nāma yāftam; šandūkḥā mustakḥliṣ kardam wa ḥāmilān-rā (or ḥāmūlān-rā) ba mūzd girifta ba khāna ān asbāb-rā burdam.*

*ai muḥāsib, ba ahl-i-gumruk-khāna yā ba yake az ahl-i-ihtisāb-i-furṣa [dirame] na khwāham dād. [pa-shīze.]*

*ai muḥāsib, chirā ba daftar khāna,e zaḥt o rabt-i-shahr barā,e yāftan-i-ijāzat-nāma na rafti? [khalāṣi.]*

*Exercise.*—On their arrival, they delivered him to the good father, and with his permission returned to their own mansions. By dawn of day, when he (the prince) awoke, neither the sparkling dome nor its refulgent orb was there ; he heaved a deep sigh, and calling, “*Alas, Badar Munîr !*” again fell into a doze, from the effects of the potion upon him. Soon after, when a watch and a half of the day had elapsed, on the appearance of a crowd, the darwesh from circumstances guessed that these must be his attendants, and having called them, he consigned him to their charge. His companions were of course gratified by finding him ; but noticing his condition, they got alarmed about what reply they should give the king, and thus interrogated the good anchorite : “Please your reverence, why is our prince thus distracted ?” “Ask himself,” said he. On hearing this, they accosted the prince in the following words : “Son of our sovereign, why are you thus beside yourself ?”

LESSON 62.—*In continuation.*

*sabak shast o duwum dar bahs-i-mazbûr.*

sir, what can I do ? for two  
or three days I have not  
had a moment's leisure,  
one can't get a thing done  
at once at the court,

if I don't go myself, nothing  
done,

*şahibā! chi kunam, az dū  
sirūz marā fursat-i-chash-  
mak zadan na būda ast o  
fauran ba 'adālat [chīze  
na tawān kard]. [kase  
hech na mī-tawānad  
kard.]*

*baghair raftan - i - khudam  
[hech karda na mī-sha-  
vad]. [hech na mī-sha-  
vad ; hech kār bar na mi-  
ayad.]*



sir, I know, five days ago,  
you wrote to Shiraz that  
the things would be for-  
warded to-morrow or  
next day, and no pass is  
obtained,

how can they go? they can't  
be sent without a pass,  
is the order for screws gone  
to Shiraz factory?

they promised to send them  
to-day,

if they don't come this  
evening, you go there be-  
fore gun-fire,

for want of these screws the  
bales of cotton are lying  
loose,

no one knows when the  
vessel will sail,

have you collected the bills  
I gave you yesterday?

šūhibā! man mī-dānam ki  
panj rūz pesh az īn ba  
shīrāz navishta ed ki far-  
da yā pas farda chīzhā  
firistāda khwāhad shud,  
wa hāl ānki hech ijāzat-  
nāma hāsil na shuda  
ast.

pas chigūna baghair-i-ijāzat  
nāma tarwānand raft?  
āyā hukm barā,e sūkhtan-i-  
pechkā ba kār-khāna,e  
āhanī,e shīrāz rafta ast,  
yā na?

{ eshūn wa'da kardand ki  
imrūz [bi-firistem]. [ān  
chīzhā-rū khwāhem firis-  
tād.]

agar ānhā imrūz shām na  
rasand pesh az waqt-  
i-top zadan ān jā bi-  
rav.

{ ba sabab-i-[na būdan-i-]  
pechkā bastahā,e pumba  
[wā]<sup>2</sup> uftāda and.  
[<sup>1</sup>adm-i-mavjūdī,e.] [<sup>2</sup>be  
band.]

kase na mī-dānad ki jahāz  
kai [langar bar khwāhad  
dāshī]. [rawān khwāhad  
shud.]

fihrist-i-mutālabāt ki dī-  
rūz shumā-rā dādam ān  
hā-rā [mujtamī?] kardo  
ed? [jam'; firāham  
baham.]

sir, I have given in the money for all you gave me,

*ai khudāwand, ān kadr-i-mu-  
tālībāt ki badīn banda az  
huzūr [dāda] shuda būd  
majmū'a, e pūl - i - ān  
dākhil-i-khizāna, e 'āmira  
karda am. [sapurda;  
hawāla karda; tahwīl  
karda]*

*Exercise.*—The prince neither distinctly articulated with his mouth, nor opened his eyes, all that he raved being, “Alas, *Badar Munir!*” In short, they placed him in the palki, and conveyed him with fear and trembling to the king, to whom they stated the matter so: “May it please your majesty, yesterday afternoon a lovely fawn came in sight, and the prince, after forbidding us, set his horse after it himself at full gallop; we nevertheless followed at a respectful distance. She took shelter in so wild a wood, that the prince escaped our sight entirely, though we were all following him with our eyes; besides which, darkness overtook us, and we being helpless, passed the whole night in that place; but rising by daybreak we continued our inquiries; at last we found him in this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever, though we naturally conjecture that the person's name which is mentioned must be one with whom the prince is in love.”

LESSON 63.—*In continuation.*

*sabak shašt o siyum dar guft-o-gū, e mauşūf.*

do you know where Na- *najmu-d-dīn kujā ast, shumā  
jamudīn is? mī-daned?*  
sir, I heard he is not coming *ṣāhibāl man shunīda am ki o  
to-day; his brother says imrūz na mī-āyad; barā-  
he has a fever, dar-ash guft ki o tap  
karda ast.*

how does he mean to do his work? he has a fever daily,

was the cloth examined yesterday, and placed to Muhammad Ali's account?

sir, it is entered in the waste-book, not in the ledger,

why so, if he objects to the brokerage, how is it to be settled?

sir, I will thank you to settle it with him; he does not mind us in the least,

make out the account of what cloth he has purchased up to this time, balance the account, leaving out the cloth bought yesterday,

*chigūna kār-i-khud-rā mī-kunad, ki o har rūz tap dārad.*

*nir<sup>kh</sup>-i-pārcha-rā dīrūz dar-yāft karda, shumā dā<sup>kh</sup>-il-i-<sup>hisāb</sup>-i-muhammad 'alī karda ed, yā na?*

*sāhibā! dā<sup>kh</sup>il-i-khasra shuda ast, magar dā<sup>kh</sup>il-i-tafrīk-nāma na shuda.*

*chirā agar i'tirāz-i-dalālat kunad, chigūna [band o bast] khwāhad shud? [mu<sup>karrar</sup>; mun<sup>fasil</sup>.]*

*ai sāhib! man [az shumā ihsānmand]<sup>1</sup> khwāham shud agar bā o faisala, e ān mu'amala khwāhed kard; [o ba su<sup>khan</sup>-i-man hech wazn na mī-nihad].<sup>2</sup>*

<sup>1</sup>*[mamnūn-i-ihsān-i-shumā.]*  
<sup>2</sup>*[ki kalām-i-man nazd-i-o wazn na mī-gīrad.]*

<sup>3</sup>*[o su<sup>khan</sup>-i-marā hech ba khayāl-i-khud na mī-ārad.]*

<sup>2</sup>*[o ba su<sup>khan</sup>-i-man hech i'tinā na mī-kunad.]*

*hisāb-i-ān pārcha ki o tā in zamān kharida ast bi-kun.*

*pārcha, e dīrūza [dar hisāb nayāwarda] tam<sup>sil</sup> hisāb pārcha, e peshina bi-kun. [wā guzāsh<sup>ta</sup>; dar guzāsh<sup>ta</sup>.]*

the account ought not to  
remain unbalanced,

<sup>1</sup> *hisāb-i-o baghair-i-tamsīl*  
*dādan na bāyad guzāsh*t.  
*dar hisāb-i-o jam' wa kharch*  
*wāza' namūda baghair-i-*  
*nawishtan-i-bakāyā ān-rā*  
*na bāyad guzāsh*t.

*Exercise.*—The king then tenderly began: “My child, if you will discover your affliction, we shall then consider of a remedy for it.” After much entreaty, he returned, “O my dear father, the only specific I want is *Badar Munir*; possessed of her I would recover.” They next interrogated about her address and residence. The prince sorrowfully said, “I know not, indeed.” He rejected all food, continued day and night heaving deep sighs, and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son, that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to his majesty: “Let not your highness be so woe-begone, but attend as usual to the interests of your kingdom; your slave is despatching messengers in every direction; should a princess of the name be found anywhere, we may then get the prince married to her; if the parents agree with a good grace, all is well; if not, why, let us force them.”

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<sup>1</sup> outstanding balances, *bakāyā*, *e hisāb*.  
a remainder, residue, *bakāyat* (plur. *bakāyā*).

LESSON 64.—*In continuation.**sabaḡ shaṣṭ o chahārum dar zikr-i-mazkūr.*

the account of shawls, handkerchiefs, baftas, &c., which have been agreed for, is all settled,

*ḥisāb-i-shālḥā, dast mālḥā, bāfta o waḡḥaira* [ki kimat-i-ānhā faṣal shuda būd ba sar-anjām rasīda ast]. [ki dar kimat faṣal shuda būd ba anjām rasīda ast.]

there is nothing else due to him; if you please to compare Dr. and Cr. you will see,

<sup>1</sup> *az mā o-rā hech dādanī nist; agar az rāh-i-mihrbāni jam'a o wāṣil-rā* [mukābil] *khwāhed kard, khwāhed fahmīd.* [tanḡir; tamṣīl; taṭbīk.]

Kāsim accountant, what are you doing? see that the accounts are correct,

<sup>2</sup> *ai kāsim muḥāsib! chi mikuned? bi-bīn ki ḥisābhā* [durust] *and, yā na.* [ṣaḥīḥ.]

I am afraid there are errors in Saladdin's last year's account,

*man mī-tarsam ki dar ḥisāb-i-par sāla, e ṣalāḥu-d-dīn* [ghalaṭhā] *wāki' shuda and.* [aghlaṭ.]

<sup>1</sup> compare this with that.  
*īn chīz-rā ba ān chīz mukābil bi-kun.*  
*mukābila, e īn chīzhā bi-kun.*  
*īn chīz wa ān chīz-rā mukābil bi-kun.*

<sup>2</sup> to correct, amend, *ṣaḥīḥ kardan.*  
authentic news, *ṣaḥīḥ khabar.*  
excellent proof, *ṣaḥīḥu-l-'aiyūr.*

I can't make out what sugar, coffee, sugar-candy, and raisins have been purchased,

sir, here is nothing without a written order; the accounts agree with what is written,

that's not what I mean. I say it's not clear what belongs to each account,

sir, there is no fear about that—I have by me the accounts of sales and purchases,

tell me what is the amount of Saladdin's account—what quantity and kind of articles,

*khabar na dāram, ki chi kadar shakar, kahwa, nabāt o kishmish kharīda shuda ast.*

*ṣāhibā! baghair-i-ḥukm-nāma, e ḥuzūr hech dākhil-i-hisāb na shuda ast; hisābhā ba ānchi nawishta shuda ast [mūwāfiq] and. [mutābiq; barābar.]*

*ān maṭlab-i-man nīst, balki mī-goyam ki ānchi ba har hisāb ta'alluk dārad, ān ṣāf m'alūm nīst.*

*man īn na mī-goyam, balki maṭlab-i-man ān ast ki ta'alluqa, e har chīz ba har hisāb-i-['alā ḥaddah] ṣāf m'alūm nīst. [muta-farriqa.]*

*ṣāhibā! ba nisbat-i-ān hech khauf nīst, man hisābhā, e kharīd o farokht dāram.*

*marā jam'-i-hisāb-i-salā-ḥu-d-dīn bi-go, wa kadar o ḥism-i-asbāb-ash nishān bi-dih.*

*Exercise.*—This plan was applauded by the sovereign, and scouts were accordingly sent to all quarters, with a requisition in due form. One of these emissaries found his way to *Badar Munir's* country, and on making the requisite inquiries there, he learned that her situation was still more deplorable, by pining at the absence of her lover. On this the fleet envoy, quite overjoyed, entered the presence of her illustrious father, and presented the

formal request to him; who, though drooping with sorrow for his daughter, on reading the contents of the paper, became much exhilarated. He instantly, without loss of time, preparing an answer, delivered it to the messenger, with this injunction, "Do you quickly proceed by night and by day till you deliver this from me." The purport of it was thus: "The friendly epistle hath reached us, in which you solicit my daughter *Badar Munîr's* hand for your son *Mihr Munîr*, to which I have consented: it is now incumbent on you to reflect, that the sooner you arrive for the nuptials, so much the better: you will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

LESSON 65.—*In continuation.*

*sabaḡ shaṣṭ o pañjum dar maḡāla, e mā ḡabl.*

sir, wait a moment, the articles had on the 4th instant are not entered,

<sup>1</sup> *ṣāḡibā! ḡadre ṣabr bi-far-māyed; asbāb-i-tārīḡh-i-chahārum - i - māḡ - i - ḡāl [dar kitāb nawishta] na shuda ast. [dāḡhīl-i-ḡisāb; madḡḡhūl - i - daḡtar; dāḡhīl-i-daḡtar; dar daḡtar ḡaid; dar ḡisāb mundariḡ; dar daḡtar indirāḡ; darḡ-i-ḡisāb.]*

Mr. — will sail to-morrow; is his account ready?

*fulān ṣāḡib farda [sawār-i-jahāz] ḡḡwāḡad shud; āyā ḡisāb-i-o taiḡyār ast? [dar jahāz rawāna.]*

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<sup>1</sup> current month, *māḡ-i-ḡāl*.  
current year, *sāl-i-rawān*.



it is here, sir ; the amount  
due from him is 56,411  
rupees,

*ṣāhibā! hisāb hamīn ast mab-  
lagh ki az o [rasiḍanī]  
ast panjāh o shish hazār  
chahār ṣad o yūzdah  
rūpiya mi-bāshad. [mu-  
ṭālība.]*

give me the account ; I will  
go on board the ship,  
settle it, and get the  
money,

*ba man hisāb-i-o bi-dih,  
man bar jahāz rafta, faṣal  
khwāham kard, wa mab-  
lagh-rā khwāham girift.*

you come with me, then I  
shall have no trouble in  
explaining,

*hamrāh-i-man biyū ki marū  
[hech zuḥmat-i-fahmāish-  
i-ān na khwāhad shud.]  
[hech zuḥmat dar tafṣil-  
i-ān na bāshad ; ki  
man dar takrīr-i-tafṣil-i-  
ān hisāb hech zuḥmat na  
baram.]*

Kudrat-Ullā, bring the  
waste-book, journal, and  
ledger with the book of  
sales with you,

<sup>1</sup> *kudrat allāh !  
kitāb-i-yād dāsh, waste-  
book.  
kitāb - i - mutafar-  
riqa, } journal.  
kitāb-i-tafrik,  
kitāb-i-rūz - nāma,  
kitāb-i-madkhal o  
makhrāj, } ledger.  
kitāb-i-āmadanī o  
kharch,  
kitāb-i-farosh, sales-book.  
hamrāh-i-khud biyār.*

<sup>1</sup> To be written thus :—*kudratu-l-lāh.*

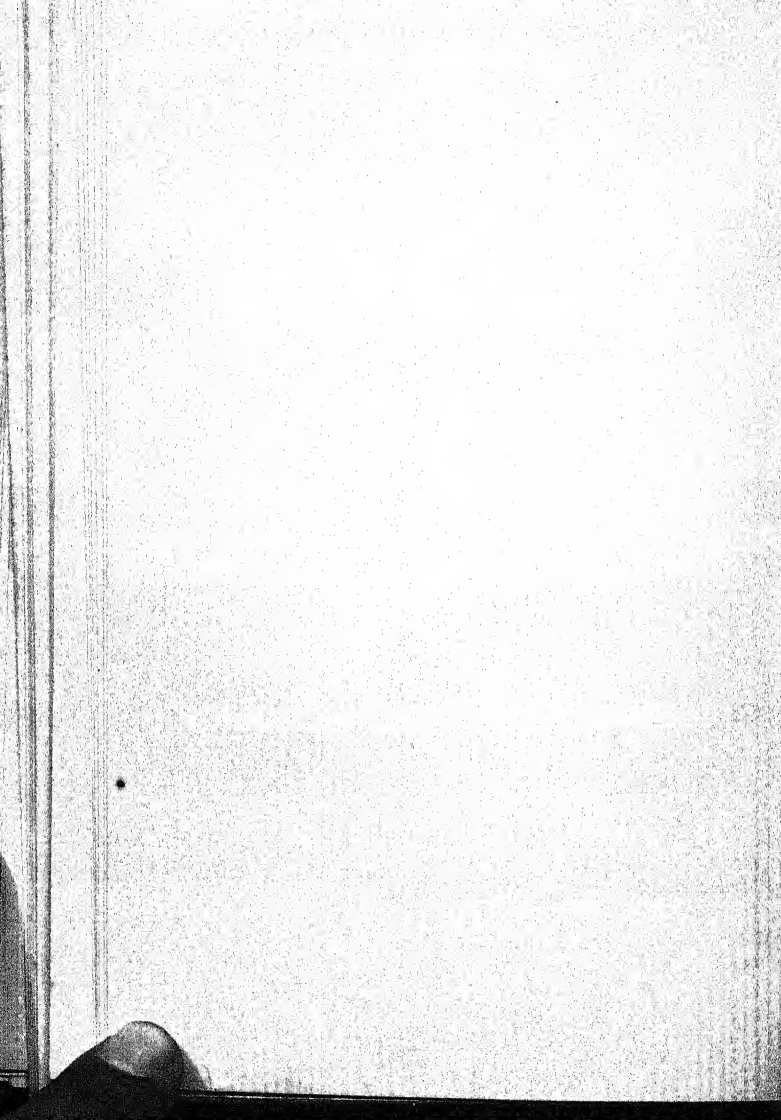
show me the amount of what is due to and from each of the shopkeepers,	{ pūl-i-madkhal o karz-i-har dukāndār ba man nishān bi-dih. ba man bi-namā mablagħāt- i-dād o sitad-i-har dukān- dār.
it appears to me all the accounts are in confusion,	marā [mī-namāyad] ki hama ḥisāb darham barham ast. [ma'lūm mī-shavad.]
bark you ! are all my things ready ?	ai nafar ! hama chīzhā, mon taiyār and, yā na ?
sir, some one has taken money for them ; no doubt they will be here by two o'clock,	ai šāḥib ! fulān nafare barā, ān kār mablagħ girifta ast. yaḳīn dāram ki karīb-i- sā'at-i dū īn jā khwāhand [būd]. [rasīd.]
when they come, send them immediately to the new landing-stage,	<sup>1</sup> waḳte ki bi-rasand fi-l-faur ba ma'abar-i-nau bi-firist.
it is now high water, I can't wait longer,	aknūn madd bālā ast, ziyāda az īn [tākhīr] na mi- tawānam kard. [der; tawaḳkuf.]

*Exercise.*—When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court ; and when his majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister : " I will set out on such a

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<sup>1</sup> it is high-tide, *madd bālā ast.*  
it is low tide, *jazr pā, īn ast.*

day to celebrate the auspicious marriage of *Mihr Munir*; in the mean time, get all the equipage immediately ready for the royal nuptials, as well as the necessaries for our journey." In that period every requisite was prepared, and the king set forth in great pomp and splendour, along with his army, with a retinue and procession so numerous and resplendent, that a detail here would prove too tedious. In a few weeks he entered the other's territories with becoming grandeur and dignity, with flying colours and bands of music, and thence, having accomplished the object of his journey, he returned to his own capital in a very splendid manner, bringing with him his son and daughter, attended with melody, pleasure, and delight.



# PERSIAN MANUAL.

## PART II.

### VOCABULARY.

#### ENGLISH AND PERSIAN.

THE following selection of phrases will be found to answer two distinct purposes: 1st, To exercise the student in readily turning into Persian every possible variety of English expressions; 2nd, To serve as a vocabulary of useful words, each sentence containing a leading word, arranged according to the order of the alphabet.

#### A.

*abandoned—able.*

ABANDONED—The crew having abandoned the ship, had run away.—*mallāhān jahāz-rū guzāshta (mafrūr gashta) būdand. (firār karda; rū ba firār nihāda.)* Or, *mallāhān tark-i-jahāz girifta gurekhta būdand.*

ABATE—He does not abate me one diram.—*o (yak diram kam) ba man na mī-kunad. (takh fif-i-yak diram.)* Or, *o az ān kīmat yak diram az man kam na mī-gīrad.*

ABIDE—Abide with me a few days.—*bā man chand roz (bi-māned.) (tashrīf bi-dāred.)* Or, *chand roz īn (banda)-rū az shūbat-i-khud mamnūn bi-farmāyed. (khāksār, fidw.)*

ABILITY—He possesses great ability.—*o bisiyār (kābilīyat dārad). (kābil ast.)* Or, *o dar 'ilm kāmīl ast.* Or, *o ba kamāl-i-'ilmīyat rasīda ast.* Or, *o shāhib-i-(balāgh) ast (isti'adād.)*

ABLE—He is an able man.—*o (shāhib-i-aswūd) ast. (musta'idd; māhir; ahl-i-isti'adād.)*

ABLE—Are you able to do this?—*īn kār mī-tawāned kard?* Or, *shumā mī-tawāned ki īn kār bi-kuned?* Or, *shumā kābilīyat-i-īn kār kardan dāred?*

ABSENT—I have been absent ten days.—*dah roz (ghair-ḥāẓir) būda am. (ḥāẓir na.)* Or, *ghaibat-i-man tā dah roz tūl kashīda ast.*

ABSTAIN—We ought to abstain from committing evil.—*mā-rā bāyad ki az bad-kārī (parhez bi-kunem). (bāz biyāyem; dast bi-dārem.)* Or, *mā-rā az kār-i-shanī' (dast kotāh) bāyad kard. (tajannub.)*

ABSRD—It is absurd to speak thus.—*chunīn guftan (behūda) ast. (lā-ya'nī; 'abaṣ.)*

ABUNDANCE—Take as much as you please; I have abundance.—*har ḡadar ki khwāhed, bi-ḡired; man (ba ḡasrat) dāram. (ba ifrāt; ba wafūr; ba wafrat; ba firāwūnī; ba farṡ.)*

ABYSSINIAN—That is an Abyssinian slave.—*o (ghulām)-i-ḡabshī ast. (banda; zar-i-kharīd; mamlūk; 'abd.)*

ACADEMY—He goes to an academy daily.—*o rozmarra ba madrassa mī-ravad.*

ACCEDE—Do you accede to what I propose, or not?—*ānchi mī-goyam ḡabūl mī-kuned, yā na?*

ACCENT—I still retain my Persian accent.—*tā ḡāl lahja, zabān-i-fārsī dāram.*

ACCEPTABLE—The book you sent me was acceptable.—*kitābe ki shumā ba man firistāded (pasandīda) būd. (pasand; maṡbū'; makhbūl.)*

ACCEPTED—He immediately accepted my offer.—*o fi-l-fawr sukhān-i-marā (ḡabūl kard). (paẓīraft; ijābat kard.)* Or, *hamān sū'at bar sukhān-i-man rāẓī shud.*

ACCOMPANY—Except you accompany me, I will not go.—*man baḡhair (ham-rāhī,e) shumā na khwāham raft. (rafāḡat-i; suḡbat-i.)* Or, *man na mī-ravam tā ānki shumā hamrāh-i-man nayāyed.*

ACCOMPLISH—I was not able to accomplish my wishes.—*man (ba murād-i-khud rasīdan) nī tawānistam. (nāwāst.)*

*khud bar sar āwardan; ummed-i-khud ba anjām rasānīdan; gul-i-murād-i-khud-rā chīdan.*) Or, *mudda'āyam az dastam bar nayāmad.* Or, *maḵṣūdām ḥāṣil (nayāmad).* (*na shud.*)

ACCOUNT—Have you an account with him?—*shumā bā o ḥisābe dāred?*

ACCUSED—He is accused of robbing his master.—*bar o tuḡmat-i-duzdī kardan-i-āghā,e khud-ash āmada ast.* Or, *tuḡnat bar ān shakḡṣ nihāda and ki o māl-i-mālik-i-khud-rā duzdīda ast.* Or, *ān kas ba tuḡmat-i-duzdī kardan-i-āghā,e khud (giriftār āmada) ast.* (*maḡ'ūn gardīda; muttahim gardīda; mansūb gashta.*)

ACCUSED—I am accused of breach of my word, personal levity, and weakness of judgment.—*man ba tanāḡṣ-i-kaul wa khiffat-i-zāt wa rakākat-i-rā,e mansūb gardīda am.*

ACCUSTOM—Accustom yourself to read and write.—*dar khwāndan wa nawishtan khud-rā mashāḡ bi-kun.* Or, (*isti'māl*)-*i-khwāndan wa nawishtan bi-kun.* (*rabḡ; sawād.*)

ACID—This fruit is very acid.—*īn mewa khailī (turush ast).* (*talkhī dārad.*)

ACQUAINTANCES—He has many acquaintances.—*o bisiyār (āshnāyān) dārad.* (*muṣāhibān; rufakā; mūnisān.*) Or, *o ba mardumān-i-bisiyār ma'rifat dārad.*

ACQUAINTED—I am acquainted with all.—*man hama-rā mī-shināsam.* Or, *man bā hama (wāḡif am).* (*ma'rifatī dāram; rū shinās hastam.*)

ACQUIRED—He has acquired great knowledge.—*o 'ilm-i-wāṣir (ḥāṣil) karda ast.* (*paida; andokhta.*) Or, *o taḡṣīl-i-'ilm ba darja,e kamāl karda ast.*

ACQUITTED—He has been tried and acquitted.—*murāṣ'a,e o tamām shud wa chīze bar o ṣābit nayāmad.* Or, *taḡkīkūt-i-o kardand wa lekin az ('adm-i-ṣabūtī rihā,i yāst).* (*'uhda,e ān jurm berūn āmad.*)

ACTION—A good action deserves our praise.—*āḡl-i-naṣ (lū,iḡ i-afrīn wa taḡṣīn) ast.* (*wāḡibu-l-ta'rīf.*)



ACTIVE—He is exceedingly active in that business.—*o dar ān kār bisiyār (chālāk) ast. (shāfir; kār-rān; tez-kār; chust; tez-dast.)*

ADJACENT—This is adjacent to that.—*in badūn muttasil ast.*

ADAM—The angel of God expelled Adam and Eve from paradise.—*firishta, e khudū az bihisht ādam wa hawwā-rā ikhrāj kard. Or, malaku-l-hakk az jannat ādam wa hawwā-rā (badar kard). (jilā kard; berūn kashād.)*

ANGEL—The angel of death seizes upon all men.—*malaku-l-maut (jān-i-har insān mī-gīrad.) (kābiẓu-l-arwāh ast.) Or, azrā'il ākhir jān-i-hama-rā mī-gīrad. Or, ajal ākhir ba hama kas mī-rasad. Or, hama kas-rā ajal firār mī-rasad. Or, mā hama 'alūfa, e marg hastem.*

ADDITION—He has received an addition to his salary.—*izāfa, e mushāhira, e khud yūfta ast. Or, bado izāfa, e muwājib rasida ast. Or, dar tankhwāh-i-o (tarakkī) gardida ast. (afzūnī; ziyādatī.)*

ADDRESS—Pray can you tell me his address?—*shāhibū, ni-shān-i-khiāb wa nām wa maḳām-ash furmūdan mī-tawāned?*

ADJOURNED—To-day's meeting is adjourned till Monday next.—*majlis-i-imroz tā dū shamba, e āyanda maukūf ast. Or, mahfil-i-imroz tā dū shamba, e āyanda mu'attal kardā and.*

ADJUST—Let us first adjust this matter.—*(biyā tā arwal mukarrar)-i-in kūr-rā bi-kunem. (bi-guzār ki arwal rafā wa rujū')*

ADMIRABLE—This is admirable writing.—*in khatt bisiyār (nafis) ast. (khūsh-khatt.)*

ADMIRE—I greatly admire him for his great learning.—*man az kamāl-i-'ilm-ash bisiyār ta'ajjub dāram.*

ADMIT—I do not admit what you say.—*man ānchi shumā mī-goyed, (kabūl na dāram). (manẓūr na mī-kunam.) Or, man kā'il-i-kaul-i-shumā nīstam. Or, bar ānchi shumā mī-goyed man kā'il nīstam.*

ADMITTED—May a stranger be admitted?—*begāna-rā dar*

*in jā ijāzat-i-(dākhil shudan) ast? (madkhal kardan; dakhil kardan; dukhul kardan; tadakhkhul sakhthan.)*  
*Or, gharibe-rū ruhshat ast ki dar in jā bār yūbad?*

ADULT—A school has been opened for adult persons.—*maktabe az barā, e shakhshūn-i-bāligh bar pā shuda ast. Or, ta'lim-khāna, e-rū ba jihat-i-nau jawānān binā nihāda and.*

ADVANCE—Can you advance me this sum?—*in pūl ba taur-i-peshgī marū mī-tawāned dād.*

ADVANCED—The enemy had advanced as far as Shīrāz.—*dushman tā ba shahr-i-shīrūz pesh rafta būd.*

ADVANTAGE—Of what advantage will that be to me?—*ān chi fā,ida ba man khwāhad rasīd? Or, ān chīz chi manfa'at-am khwāhad bakhshīd? Or, az ān kār chi zarafī khwāham bast? Or, in kār ba jihat-i-man chi manāfi dārad? Or, ān ba dard-i-man chi dawā dārad? Or, az ān chīz chi tamattu' ba man khwāhad rasīd? Or, ān chīz chi manfa'at ba man rū khwāhad namūd?*

ADVERSITY—She has long been in adversity.—*ān zan tā muddat-i-madīd dar mušibat uftāda ast. Or, ān za'ifa tā waqt-i-darāz ba balā giriftār būda ast.*

ADVERTISE—You had better advertise the sale.—*bihtar ast ki ishtihār-i-(farokht) ba bāzār-i-'umm bi-kuned. (harrāj; mazād.)*

ADVICE—What is your advice in this affair?—*dar in mu'āmalā ṣalāh-i-shumā chīst? Or, dar in amr chi maṣlaḥat mī-(dāned)? (dihed; kuned.) Or, dar in kār chi (ma'iẓat) mī-bīned? (ṣawāb.)*

ADVISABLE—Do you think it advisable to do so?—*āyā shumā in chunīn kār kardan (munāsib mī-bīned)? (maṣlaḥat mī-dāned.) Or, in chunīn kār kardan nazd-i-shumā maṣlaḥat dārad?*

AFFECTED—He affected a great show of kindness.—*ān shakhṣ zāhiran khāṭir-dārī, e firāwan wā namūd.*

AFFECTING—This history is affecting—in hikāyat (dard-āmez) ast. (gham-ungez.) Or, in miṣal dar kase (azar mī-kunad). (dar mī-gīrad.)

**AFFECTION**—He shows great affection for the people.—*o bar mardumān-i-khud bisiyār muḥabbat mī-kunād.* Or, *o ba 'awāmu-n-nās uns-i-tamām dārad.* Or, *o-rā (ulfat)-i-baligh ba ahl-i-mulk ast.* (*hawādārī.*)

**AFFIRMED**—He affirmed this to be a certain fact.—*o ba yakīn guft ki īn sukhan (saḥīḥ) ast.* (*ḥakīkī; rāst.*) Or, *o bar šadākat-i-īn (šābit mād).* (*kā'im nishast; istiklāl girift.*)

**AFFLICTED**—He on hearing the news became greatly afflicted.—*o az shumīdan-i-īn khabar bisiyār (pareshān) shud.* (*mutaraddid; parāganda-dil; muẓtaribb; mu-sharwash; sar gardān.*) Or, *ba istimā'-i-īn wāq'ia khaili ḥairān gasht.* Or, *ba'd az isghā kardan-i-īn kaifiyat (dil-ash sokht).* (*bīkh-i-gulbun-i-shādī, e o burīda gasht.*)

**AFFLICTION**—They have suffered great affliction.—*eshān (ranj)-i-firāwan kashīda and.* (*mīḥnat; 'azāb; gham.*)

**AFFRAID**—I am afraid to go there.—*az raftan-i-ān jā (marā khauf ast).* (*khauf mī-gīram; khauf dāram; mukhawwāf-am; mī-tarsam.*) Or, *man mī-tarsam ki ān jā bi-ravam.*

**AFFORD**—I cannot afford to give so much monthly wages.—*chandān mushāhira ba shumā na mī-tawānam dād.* Or, *man na mī-tawānam ki īn qadr-i-muwājib māhāhana ba shumā bi-dīham.*

**AFFORD**—Pray afford me your assistance.—*marā madad bi-farmāyed.* Or, *mīhrbānī karda, marā dastgīrī bi-kuned.* Or, *lutf farmūda, marā pushti bi-farmāyed.* Or, *az rū-e iltifāt ba man ḥimāyat bi-kuned.*

**AFFRONT**—I do not wish to affront him.—*o-rā (khajji dādan) na mī-khwāham.* (*ba khashm ūwardan.*) Or, *man na mī-khwāham ki o az man ranja-khātīr gardad.*

**AGE**—Her age is not more than ten years.—*'umr-i-ān dukhtar az dah sāl (ziyāda) nīst.* (*beshtar; mutajawiz.*)

**AGENT**—Do you know who is his agent?—*āyā shumā mī-dāned ki (gumāshat), e o kīst?* (*wakīl; kār-guzār; fā'il\*; 'āmil.*)

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\* *fā'il* is only used in grammar.

**AGITATED**—Standing before the court, he began to be much agitated.—*wakte ki o dar 'adūlat istād (o-ra bisiyār larzish girift). (bisiyār larza bar andāmash uftād; dil-ash tapīdan girift; khauf wa hirās bar o mastaulī shud.)*

**AGREE**—I agree to what you say.—*ānchi shumā mī-goyed (kabūl mī-kunam). (manzūr mī-dāram; bar ān riẓā mī-dihām.)* Or, *hā muwāḡikat-i-ḡaul-i-shumā dar āmada am.* Or, *ba shumā dam-i-muwāḡikat mī-zanam.*

**AGREEABLE**—His company is very agreeable.—*rafūkat-ash pasandīda ast.* Or, *mu, ānasat-i-o pasand-khātīr ast.* Or, *unsiyat-i-o marghūb ast.* Or, *az mulḡālītāt-i-o ḡaz-i-bisiyār paidā mī-shavad.*

**AGREEMENT**—What agreement had you with him?—*bado chi 'uhda wa paimān basta ed?* Or, *bado chi (wa'da) karded?* (*ta'ahhud; ʿitirāf-nāma.*) Or, *bado chi ḡarār-dād ba 'amal āwarded?*

**AGREED**—They agreed to a rendezvous at that place.—*eshān ba yak dīgar mī'āde nihūdand.*

**AIR**—The air of this country is very unfavourable.—*āb o hawā, e īn mulḡ bisiyār nā (sāz-kār) ast.* (*muwāḡik.*)

**ALAS**—Alas! it is all true.—*aḡsos! īn hama rāst ast.*

**ALIKE**—The two are perfectly alike.—*īn har dū tā ba yak dīgar bi-l-kull mushabbah and.* Or, *dar mushābahat-i-īn har dū tā sar-i-mū, e farāḡ nīst.* Or, *īn har dū 'alḡ kull-i-ḡāl miḡal-i-yak-dīgar and.*

**ALLIGATOR**—I saw an alligator in the Euphrates.—*dar rūd-khāna, e farūt yak (niḡange)-rā dīdam.* (*tīmsāhe.*)

**ALLOW**—Allow me to go with you.—*bi-guzāred ki ham-rāh-i-shumā bi-ravam.* Or, *luḡ f farmūda, marā ham-rāh-i-khud bi-bared.*

**ALLOW**—Do not allow delay.—*ta, akhīr (rawā) mā dār.* (*jā, iz.*)

**ALLOWANCE**—He made me an allowance of ten rupees.—*o duh rūpiya ba man dastūrī dād.* Or, (*wajh-i-kiyāf*)-*i-man ba ḡadar-i-dah rūpiya dād.* (*ma'ishat; idrār; waḡīja.*)

**ALMANAC**—Have you got this year's almanac?—(*takwīm-i-imsāl*) *dāred?* (*tanjīm-i-imsāla.*)

ALPHABET—I have not yet learned the alphabet.—*tā hanoz (hmrūf-i-tahajjī nayāmolkhta am). (dar abjad ta'lim na yāfta am; alif, bā, pā na dānam.)*

ALLOUD—Speak aloud, that I may hear you.—*ba āwāz-i-buland bi-go tā turā bi-shinavam.*

ALTERATION—What alteration shall I make?—*ba chi tawr in-rā (tabdīl) bi-kunam. (tabaddul; taghaiyur; talhīl; ḥaraf; inhīrāf.)*

ALTERED—It is now done, and can't be altered.—*ilhāl tamām shud, hech tabaddul shudan na mī-tawānad. Or, alknūn ba itmūm rasīda ast, ba hech wajh (taghaiyur shudan) na mī-tawānad. (mubaddal gashtan; muta-ghaiyir shudan; munḥarāf gardīdan.)*

AMASSED—He has amassed great wealth.—*ān kas bisiyār dawlat jam' karda ast.*

AMOUNT—The bill will amount to 500 rupees.—*jam'-i-ḥisāb panj šad rupiya būda bāshad.*

AMOUNT—What is the amount of your bill?—*jam'-i-ḥisāb-at chīst?*

AMAZED—I was amazed at the amount.—*az jam'-i-ḥisāb bisiyār (ta'ajjub kardam). (muta'ajjib shudam; muta-ḥaiyir shudam; ḥairān shudam.)*

AMUSE—Amuse yourself awhile in the garden.—*kadre der ba bāgh mashghūl bi-shau. Or, chande (tafarruj-i-ruza bi-namā). (khud-rā ba bostān dar ishtighāl bi-dār.)*

ANCIENT—Shirāz is an ancient city.—*shīrāz shahr-i-kadīm ast. Or, shīrāz shahrīst kadīm.*

ANGRY—Does this make you angry?—*in sukhān shumā-rū (khashm-nāk mī-kunad)? (ghaiḥ mī-dihad.) Or, az in sukhān shumā-rū khashm mī-āyad? Or, az in sukhān shumā (ghaiḥ mī-āred)? (khashm mī-kuned; dar ghussa mī-shaved; mutaghaiyur mī-shaved; mutaghaiyir mī-shaved; kahr mī-gīred; baham bar mī-āyed.) Or, az in sukhān 'aish-i-shumā talkh mī-shavad? Or, bar in sukhān khashm mī-gīred?*

ANSWER—Can you give an answer to this question?—*jawāb-*

*i-în su,âl mî-tawāned dād?* Or, *az jawāb-i-în su,âl kase-rū mustafiz farmūdan mî-tawāned?*

ANSWER—This will answer my purpose.—*în ba kār-i-man khwāhad khurd.* Or, *în ba hasb-i-muddā'-i-man khwāhad būd.* Or, *az în ijrā,e kār-i-man khwāhad shud.*

ANXIOUS—I am very anxious to get there.—*man bisiyār (mushtāk-am ki ân jā bi-ravam).* (*ishtiyāk dāram ki ân jā bi-rasam.*)

ANYWHERE—I have not seen him anywhere.—*man o-rā hech jā na dīda am.* Or, *bā o hech jā (mulākāt na karda) am.* (*mulākī na shuda.*)

APOLOGY—He made no apology for his misconduct.—*o az barā,e bad raftārī,e khud hech ('uzr na kard).* (*'uzr nayāward; mu'āfi na khwāst; ma'zrat na kard; 'tizār na kard.*) Or, *o bar bad raftārī,e khud istighfār na guft.*

APPEAL—He made an appeal to Government.—*o ba sarkār rujū'-i-murāfa'a,e khud kard.*

APPEAR—He will not appear personally in this business.—*o dar în amr khud-rū (poshīda) khwāhad dāsht.* (*malḥfi.*) Or, *o dar în 'amal rū-posh khwāhad shud.* Or, *o dar în kār ba zāt-i-khud zāhir na khwāhad shud.*

APPEARS—It appears to me very strange.—*în kār ba nazar-i-man bisiyār ('ajīb mī-āyad).* (*gharīb ast; nādir ast.*) Or, *man az în kār muta'ajjib-am.* Or, *az în kār marā ta'ajjub mī-āyad.*

APPLICATION—He made an application to the judge.—*o ba ḥākim-i-sharā' 'arz kard.* (*In writing, 'arīza.*)

APPRAISED—His goods will be appraised and sold.—*ba'd az takhmīn asbāb-i-o ba (harrāj) farokhta khwāhad shud.* (*mazād.*) Or, *ba'd az ta'ayun-i-kīmat sāmān-ash ba farosh khwāhad rasīd.*

APPREHEND—I apprehend you have made a mistake.—*man mī-fahmam ki shumā ghalat karda ed.* Or, (*dar fahm-i-man mī-āyad*) *ki khatā khurda ed.* (*mashūm-am mī-shavad.*)

APPREHENDED—He was apprehended and put into prison.



—o giriftār shud, wa mahbūs gardīd. Or, eshān o-rā giriftār karda dar kaid-khāna andākhtand.

APPROPRIATED—He has appropriated all his property to this purpose.—o az barā,e īn kār hama milkiyat-i-khud-ash (guzāsh-ta) ast. (makhsūs karda.)

APPROVE—Do you approve of what I say?—ānchi mī-goyam (shumā pasand mī-kuned), yā na? (shumā-rā pasand mī-āyad; dar nazar-i-shumā pasandīda mī-āyad; dar sama'-i-kabūl-i-shumā mī-ustād; ba rā,e shumā muwāfiqat mī-kunad; ba mahall-i-kabūl-i-shumā mafrūn ast.)

ARABIC—He teaches the Persian and Arabic languages.—o zabānhā,e fārsī wa 'arabī mī-āmozānad. Or, o dar 'ajjamī wa 'arabī (ta'līm mī-kunad). (tadrīs mī-kunad; dars mī-dihad.)

ARCHES—There are five arches in the veranda.—dar pesh-khāna panj tāk ast. Or, dar aiwān panj mihrāb ust. Or, ān pesh-gūh panj kamān dūrad.

ARDUOUS—This is an arduous undertaking.—murtakib shudan-i-īn kār mushkil ast. Or, irtikāb-i-īn amr (dushwār ast). (ishkāl dārad.)

ARGUE—Let us argue the point together.—biyā ki mā bāham bar īn nukta (mubāhāsa bi-kunem). (bahs bi-kunem; burhān bi-namāyem; dalīl bi-dihem; hujjat bi-āwārem.)

ARGUMENTS—He uses very strong arguments.—o bisiyār kawī dalīlhā ba kār mī-āwarad. Or, o dalā'il-i-bisiyār kawī īrād mī-kunad. Or, ṣabāt-i-(mustakīm) isti'māl mī-kunad. (kā'im; muhkam; mukawwī; ustuwār.) Or, ān kas burhānhā,e kūtī dūrad.

ARITHMETIC—I am now learning arithmetic.—ilhāl man 'ilm-i-(siyāk) mī-khwānam. (hisāb.) Or, ilhāl man 'ilm-i-riyāzi mī-āmozam. Or, fī-l-hāl dar 'ilm-i-ghāyat ta'līm mī-yābam.

ARMY—The king was at the head of his army.—bādshāh ba sar-i-lashkar-i-khud būd. (malik pesh-rau,e 'askar)

ARRESTED—He was arrested for debt by Kāsim.—ba sabab-



*i-karz* (o az dast-i-kāsim giriftār shud). (*kāsim* o-rā giriftār kard.)

ARRIVAL—Have you heard the news of his arrival?—*āyā shumā khabar-i-(rasīdan)-ash shunīda ed?* (*wurūd; rasīdagī; maqdam; wārid shudan.*)

AET—I am not acquainted with that art.—*az* (or *bar*) *ān hunar* (*wākif nayam*). (*wukūf na dāram.*) Or, *dar ān* (*san'at*) *mahārate na dāram.* (*fann, pl. funūn.*)

ARTFUL—They are very artful.—*eshān bisiyār* (*hīla-bāz*) and. (*rūbāh-bāz; hukka-bāz; dū rū; nīrang-pardūz; gurpaz.*) Or, *eshān dām-i-fareb wa daghā mī-gustarand.* Or, *eshān majmū'ī-fasād wa makr wa majmū'a, e zirk wa ghadr and.*

ARTICLES—They deal in various articles.—*eshān dar maṭā'ī-har nau tijārat mī-kunand.* Or, *eshān pīlwar hastand* (*māl-i-ijūzī*) *mī-faroshand.* (*ajnās-i-khūrda.*) Or, *eshān tijjār and māl-i-kullī mī-faroshand.*

AS—Has he repaired the carriage as I told him?—*ba mūjib-i-guftan-i-man* (*marammat*) *i-kāliska karda ast, yā na?* (*tajdid.*)

ASCEND—Let us now ascend the mountain.—*biyā tā il-hāl bālā, e koh bi-ravem.*

ASK—Ask him what is his name.—(*az o bi-purs*) *ism-i-shumā chīst?* (*o-rā bi-purs.*)

ASS—To whom does that ass belong?—*ān khar az ān-i kīst?* Or, *mālik-i-ān khar kīst?*

ASSEMBLED—The people of the villages assembled.—*ahl-i-dihāt* (*jam'*) *shudand.* (*majmū'; mujtami'; mujam-ma'.*) Or, *mardumān-i-bulūkāt* (*firāham*) *āmadand.* (*gird.*) Or, *jamū' mukīmān-i-karya* (*ijtimā'*) *namūdand.* (*jam'iyat.*)

ASSEMBLY—I saw a great assembly of people.—*man gurohi-buzurgh dīdam.* Or, *izhdihame bisiyār mulūhaza kardam.* Or, *jam'iyate kasīr mushāhida kardam.* Or, (*fā, ifa*) *'azīm ba nazar-i-man āmad.* (*jam'; jamā'at; zumra; kasrat-i-khalā'ik; mahsil, pl. mahāsil; majma-i-mardumān.*)

ASSENT—I assent to your proposal.—*man rā,<sup>e</sup> shumā-rā kabūl mī-kunam.* Or, *ba irāda,<sup>e</sup> shumā muttafiḳ-am.* Or, *man ba kḥpūhish-i-shumū karār mī-(kunam).* (*gīrum.*) Or, *man mukīrr-i-ārzu,<sup>e</sup> shumā hastam.*

ASSERTED—He asserted that it is so.—*o (ba yaḳīn guft) ki ham chunīn ast.* (*ikrār kard; taḥkīḳ kard.*)

ASSIST—We ought to assist each other.—*bāyad ki yak dīgar-rā madad bi-dīhem.* Or, *marā bāyad ki yak dīgar-rā (mu'āwin bāshem.)* (*mu'āwanat; imdād; yāwarī; pushī; madad bi-kunem.*) Or, *bāyad ki murād-i-yak dīgar-rā bar ārem.*

ASSOCIATE—Why do you associate with evil company?—*ba ṣuḥbat-i-bad chirū (mukḥālīḡat) mī-kuned?* (*ikhṡilāt; mujālisat; muwāṣilat; ulfat; mubūsharat; mu'āsharat; murāfiḳat; uns.*) Or, *bā bad-rafiṡārān chirū (yār mī-shaved)?* (*mī-nishīned; mī-paiwanded; dam sāz mī-bāshed; ṣuḥbat dāred.*) Or, *chirū dar ṡawīla,<sup>e</sup> rindūn mī-bāshed?* Or, *chirū ba mardūm-i-sharīr wa fattān ikḥṡilāt mī-warzed?* \*Or, *chirū dar silk-i-ṣuḥbat-i-saḡīhūn (ablahān, faromā-yagān, kam-ṡarafān, subuksūrān, kamīnagān, bad-ṡīnatān, nāḡīṡān, nā-kasān, bad-sigālūn, nafas parwarān, kḥira-rūyān, tīra-rāyān, turush-rūyān, buḡūna jūyān, bad-kḥūyān, mu'jibān, nāḡīṡ-'aḡlān, talḡh-guṡṡārān, mardūm-azārān, gadā-ṡaba'ān; na parhezgān) munsalik mī-shaved?*

ASSURE—I assure you there is no danger in that matter.—*man ba shumā rāst mī-goyam ki dar ān mu'āmala hech kḥauf wa kḥaṡar nīst.*

ASSUREDLY—Assuredly this is true.—(*yaḳīn ast ki īn rāst ast.* (*be shakk īn sādīḡ; al ḡakk īn ḡakk; ba kḥudā īn ṡaḡīḡ; ba sar-i-kḥudat īn muḡaḡḡak.*)

ASTONISHMENT—He manifested great astonishment on his part.—*o az ṡaraf-i-kḥud (ta'ajjub)<sup>1</sup>-i-bisiyār (zāḡīr)<sup>2</sup> kard.* (*taḡaiyur; ḡairat.*) <sup>2</sup>(*āshḡār.*) Or, *ma'lūm ast ki ta-*

\* The meanings of these useful words, here grouped together, should be found from a Dictionary.

*haiyur bar o (mustauli) shud. (girifta.) Or, az taraf-i-khwesh mutahaiyir ماند. Or, o angusht-i-tahuiyur ba dandān girift.*

ASTRONOMY—Are you acquainted with the science of astronomy?—*āyā az 'ilm-i-naẓm (wāḳif ed)? (wukūf dāred)*

*Or, āyā dar 'ilm-i-astūr chīze (mahārat) dāred? (dakhil.)*

ATONE—How shall I atone for this conduct?—*ba jihat-i-kaffūra, e in bad raftārī chi bi-kunam? Or, ba chi taur takfīr-i-in khabāsat-i-nafas-i-man bi-kunam?*

ATTACKED—The enemy's cavalry attacked us.—*sawārān-i-dushman bar mā (hamla)<sup>1</sup> (kardand)<sup>2</sup>. <sup>1</sup>(yurish; tākht; hujūm.) <sup>2</sup>(burdand; āwardand.) Or, sawārān-i-dushman bar mā zadand.*

ATTEMPTED—He never attempted to learn.—*o hargiz tan-i-khud ba (ta'lim) na dūd. (ta'allum; tadrīs.) Or, o bi-l-kull koshish-i-khwāndan na kard.*

ATTEND—Let us attend to our studies.—*bīyā ki mā ba sabak-i-khud (tan bi-dihem). (khayāl bi-dihem; shughl gīrem; mashghūl bāshem; mutawajjih bāshem; tawajjuh bi-kunem; multafil bi-shavem.)*

ATTEND—I have received notice to attend the court at ten o'clock.—*iḥzār-nūma ba jihat-i-man āmada ast ki (pesh-i-ḥakim-i-shara') ba sū'at-i-dah ḥāzīr bāsham. (criminal, dar mahkama, e mujrima; civil, dar mahkama, e mahsul; judicial, dar mahkama, e 'adālat.)*

ATTENDANCE—Your attendance there is required.—*ḥāzīr shudan-i-shumā dar ān jā zarūr ast. Or, ḥāzīr būdan-i-shumā dar ān jā az jumla, e zarūriyāt ast.*

ATTENTION—She pays attention to learning.—*ān zā, ifa ba 'ilm khwāndan bisiyār (ma, il dārad). (mā, il mī-bāshad; tawajjuh mī-kunad; iltifāt mī-kunad; mutawajjih mī-shavad.) Or, ān zan dar taḥsīl-i-'ilm (tan) mī-dihad. (dīl; khayāl.)*

AUCTION—Do you mean to attend the auction?—*āyā ba harrāj khwāhed raft? Or, āyā irāda dāred ki ba marād bi-raved?*

**AUTHENTIC**—I believe the information is authentic.—*man chunīn mī-fahmam ki īn khabar saḥīḥ ast.* (Or, *man bar īn khabar (i'timād) mī-kunam ki rūst ast.* (i'tikād; i'tibār.)

**AUTHOR**—Who is the author of this book?—*musannif-i-īn kitāb kist?* (mu'allif; nawīsanda; naḳḱband.)

**AUTHORITY**—By whose authority do you do this?—*shumū ba ḥukm-i-kudām shakhs īn 'amal mī-kuned?*

**AVARICE**—There is no end to his avarice.—*(tama') i-o (az ḥadd ziyāda)<sup>2</sup> ast.* <sup>1</sup>(hirs; imsāk; bukhul; bakhīl.) <sup>2</sup>(lū intihā; be ghāyat; lū ḥadd; be ḥisāb.)

**AVARICIOUS**—He is extremely avaricious.—*o nihāyat (bakhīl) ast.* (ḥarīs; bakhīl; ṭāmī.) Or, *o abū-l-hirs ast.*

**AVERAGE**—What is the average of attendance at your school?—*ba maktab khāna, e shumā (sarāsarī) ta'adad-i-aṭfāl chi kadam ast.* (takhmīna.)

**AVOID**—I cannot avoid going.—*man az raftan (ihtirāz) na mī-tawānam kard.* (i'tināb; imtinā; nafrat.) Or, *man az raftan (bāz na mī-tawānam mūd).* (sar bāz na mī-tawānam zad.) Or, *man tark-i-raftan-i-ān jā na mī-tawānam girift.*

**AWAKE**—Awake me early in the morning.—*ba waqt-i-puḡāḥ marā bedār bi-kuned.* Or, *(alā-ṣ-ṣabāḥ) marā ikāz bi-kuned.* (ṣabūḥ; būm-dād; fajr; tabūshir-i-ṣabāḥ; ṣubḥ-i-ṣādīk; ṣubḥ-i-kāzib.)

**AWARE**—I was not aware of this.—*man az īn wāqif na būdam.* (khabar na dāshtam; ittīlā' na dāshtam; muṭṭalī' na būdam; wuḳūf na yāftam.)

**AWFUL**—How inexpressibly awful is the state of those who despise God!—*ḥālat-i-ān ashkhaṣ ki khudā-rā ḥakīr mī-dānand chīgūna (hawl-nāk) ast!* (sahmgīn; makhḱūf; haibatwār.)

**AWKWARD**—He is awkward at his work.—*dar kār-i-khud (khām) ast.* (nā-kābil; muḥmil; nā-shinūs.)

**AWKWARD**—This is an awkward circumstance.—*wuḳū-i-īn waḳī'at be waqt ast.* Or, *īn ḳaziya (ghair maḳbūl) ast* (nā munāsib.)

**AXE**—Bring an axe, and chop this wood.—*tabare biyāred wa īn (chūb-rā pāra pāra bi-kuned). (hezum-rā kaṭa' bi-kuned; hema-rā bi-shikaned; kaṭab-rā bi-bured; waḡaid-rā munkaṭi' bi-kuned.)*

## B.

**BACHELOR**—Is he still a bachelor?—*āyā tā īn roz ān shakhṣ (mujarrad) ast. ('arusī na kardā; 'azab; nā kad-khudā.)*

**BACK**—What has he got on his back?—*ān kas bar pusht-i-khud chī dārad?*

**BAG**—Put this money in the bag.—*īn pūl-rā dar (kīsa bi-guzār). (kharīṭa bi-nih; jama'dān bi-kun; jīb biyandāz.)*

**BAGGAGE**—The soldiers departed this morning with their baggage.—*imroz ṣubḥ 'askariyān ham rāh-i-asbāb-i-khud rawān shudand.*

**BAIL**—Are you willing to become bail for him?—*āyā shumā mī-khwāhed ki zāman-ash bi-shaved? Or, az ṭaraf-i-o (zāman) khwāhed shud? (kaṭl.) Or, zāmānat-i-khud az ṭaraf-i-o kabūl dāred?*

**BALANCE**—What is the balance of my account?—*(mīzān)-i-ḥiṣāb-i-man chīst? (tamṣīl; bakūyā,e.)*

**BALE**—Open the bale of cotton.—*basta,e pumba-rā (wā kun). (bāz kun; bi-kushā.)*

**BALLAST**—That vessel has come in ballast.—*ān jahāz (dar ṣabra) āmada ast. (khālī.)*

**BANISH**—We may now banish our fears.—*ilhāl mā dah-shathā,e khud-rā (yak ṭaraf kunem). (bar ṭaraf kunem; yak sū nihem; az dast rihā kunem.)*

**BANKERS**—They are bankers in Shirāz.—*eshān ṣarrāfān az shīrāz and. Or, eshān dar shīrāz ṣarrāfi mī-kunand.*

**BANKRUPT**—He has lately become a bankrupt.—*o dar īn rozhā (dar) shikasta ast. (war.) Or, o dar īn ayyām kḥisarat-i-hama māl-i-khud girifta ast. Or, o-rā kḥisarat-i-hama milk-i-khud rasīda ast.*

- BARE**—We sat on the bare ground.—*mā bar (zamīn-i-ba-rahna) nishastem. (khāk.)*
- BARGAIN**—You have made a bad bargain.—*shumā mu'āhadat-i-kabīh karda ed.*
- BARKS**—This dog barks at everybody.—*īn sag ba har shakhs ('af'af) mī-kunad. ('aw'aw; nabbūh; wak-wak.)*
- BARRELS**—I have sold my 20 barrels of flour.—*man bist barmīl-i-ārd-i-khud-rā farokhta am.*
- BARREN**—This land is entirely barren.—*īn zamīn bi-l-kull (shorabūm) ast. (malī; subrūt; wairān; khabīl-i-zirū'at na.)*
- BASE**—Alas! what base conduct am I guilty of!—*afso! chi 'amal-i-bad az man sādīr shuda ast! Or, daregh! murtakib-i-chi 'amal-i-nā-shā, ista shuda am! Or, wāe! chi 'amal-i-(kabīh) az wujūd-i-man sar bar āwarda ast! (fūsīd; shanī; karīh; muhkīr.)*
- BASIN**—Bring some water in a basin.—*kadre āb dar tash biyāred.*
- BASKET**—Put these things in a basket.—*andarūn-i-sabad īn chīzhā bi-(guzār). (kun; nih.)*
- BATHING**—I saw numbers of people bathing in the Euphrates.—*jama'iyat-i-khalke-rā dīdam ki dar daryā, farūt (ghuṣl) mī-kunand. (tahārat.)*
- BEARS**—He bears this load on his head.—*o bar sar-i-khud īn būr (mī-barad). (haml mī-kunad.) Or, o bar sar-i-khud īn haml guzāshda, hāmīl-i-ān mī-bāshad.*
- BORE**—You bore it very patiently.—*shumā ān-rā ba (sabr tahammul karded). (istiklāl bar dāsht namūded.)*
- BEATEN**—I have beaten him twice in learning.—*dar āmokhtan dū bār bar o (sabkat) karda am. (burda; girifta.) Or, dar dars giriftan (dū martaba az o bar āmada am). (dū dafa' az o go, e burda am.)*
- BEATEN**—The master has thoroughly beaten the slave.—*mālik ghulām-i-khud-rā (khūb kofta) ast. (be muhāba zada; zarb be muhāba zada; be muhāba faro kofta.) Or, khwāja 'abd-i-khud-rā (kūtak-kārī) karda ast. (ba zarb-i-shatak khurd khām.)*



**BEAUTIFUL**—This is a beautiful garden. *īn (bāgh)<sup>1</sup>-i-(khūb sūrate)<sup>2</sup> ast.* <sup>1</sup>([of Eden] *jannat*; *firdaus*; *rauza*; 'adan: [flower] *bostān*; *gulistān*; *gulzār*; *gulshan*: [fruit] *daukat*; *bāghchu*; [kitchen] *pālīz*.) <sup>2</sup>(*dil-kushā*; *dil-āwez*; *dil-chasp*; *khūsh-namā*; *farhat-bakhsh*; *rūhat-angez tafirih-rasūn*.)

**BECALMED**—The ship was becalmed four days.—*jahāz tā ch-chūr roz (sākit) mānd.* (*sākin*.)

**BECKON**—Beckon to him to come here.—*ishūra bi-kun hi īn jā biyāyad.*

**BECOME**—He has lately become very proud.—*o dar īn rozhū bisiyār (maghrūr) shuda ast.* (*pur-gharūr*; *mutakabbir*; *mudammigh*; *jibbūr*; *nakhwat-kash*; *khud-pasand*.)

**BED**—He is ill and confined to his bed.—*o būnār ast wa bar bistar-i-khud uftāda ast.*

**BEE**—I have been stung by a bee.—*zambūr-i-'asl marā (nesh zada) ast.* (*gazīda*.)

**BEG**—I beg your pardon for what I have done.—*az ānchi karda am ('afw talab mī-kunam).* (*istighfār mī-sāzam*; *mustaghfir mī-shavam*; 'uzr mī-sāzam.) Or, *kalam-i-'afw bar gunāh-am bi-kashed.* Or, 'uzr-i-takshir-i-mā-salaf-i-lehud mī-kunam.

**BEGGAR**—There is a beggar at the door.—*ba dar (fakīre) istāda ast.* (*gadā, e*; *sā, ile*; *darweshe*; *rawān-khwāhe*.)

**BEGAN**—I have began to speak English.—*dar zabān-i-īnglisī sukhān guftan shurū' karda am.* Or, *dar lisān-i-īnglisī haraf zadan girifta am.*

**BEGINNING**—It has neither beginning nor end.—*ān (awwal wa ākhir) na dārad.* (*ibtidā wa intihā*; *aghāz wa anjām*; *shuru' wa khātima*; *muqaddama wa ākhirat*.)

**BELIEVES**—He believes whatever people tell him.—*dar ānchi mardumān mī-goyand (i'tikād) mī-kunad.* (*i'tibār*; *i'timād*; *būwar*.) Or, *ba afwāh-i-ām mutakide ast.* (*mu'tamide*.)

**BELONG**—Does this knife belong to you?—*īn kār az ān-i-shumā ast?*



**BEND**—The ears of corn, being ripe, bend to the ground.—*khoshahā, e ghalla az pukhtagī ba sū, e zamīn (faro) mī-shavand. (mā, il; kaj; mutawajjih; multafit.)*

**BENEFIT**—Has the medicine afforded you benefit?—*in 'ilāj shumā-rā (fā, ida) karda ast? (tāšir; manfa'at.)* Or, *az in mu'ālaja (fā, ida dīda ed). (istifāda girifta ed.)* Or, *az khurdan-i-in dawā shumā-rā kadre takhfi-i-marz shuda ast?*

**BESEECH**—I beseech you to pay attention.—*(iltimās) mī-kunam ki shumā badīn kār dil bi-dihed. (istid'ā.)* Or, *iltijā farmūda multafit bi-shaved.* Or, *multajī mī-shavam ki dar in amr tan bi-dihed.*

**BESET**—He is beset on all sides with business.—*az har taraf ba kār-i-bisiyār mashghūl ast.* Or, *ba hama atrāf dar kār (maḥṣūr) ast. (maṣrūf.)*

**BESPEAK**—I am going to the shoemaker's to bespeak a pair of shoes.—*ba dukān-i-kafsh-doz mī-ravam tā farmā, ish-i-sākhshan-i-yak juft-i-urusī bi-diham.*

**BEST**—I think it will be best to do so.—*man chunīn mī-fahmam ki in chunīn kardan (ansab) ast. (afzal; aulatar.)* Or, *maṣlahat-i-ān mī-bīnam ki in kār ain-i-ṣarāb ast.*

**BESTOW**—I am a poor man, be pleased to bestow one diram.—*man muhtāj-am dirame 'atā bi-furmāyed.* Or, *man hājī-am pashīze ba khairat bi-dihed.* Or, *hājatmand-am az rū, s lutf marā dirame ināyat bi-kuned.*

**BETTER**—Mine is better than yours.—*māl-i-man az māl-i-shumā bihtar ast.*

**BEWARE**—Beware of idleness and ignorance.—*az iḥnāl wa jāhili ihtizār bi-sāz.* Or, *az takāsul wa jāhiliyat pur-haza bāsh.* Or, *az takāhul wa jahālat (ijtināb) bi-kam. (ihtirāz.)* Or, *(sustī) wa āwāragī-rā bi-guzar. (baḥālāt; kāhili.)*

**BEYROUT**—I have been three years in Beyrout.—*dar bayrūt tā si sāl būda am.* Or, *hālan si sāl guzashta ast ki man dar bayrūt (mu-ṭawakkif būda am). (muḥim būda am,*

*sākin shuda am; mutamakkin shuda am; ikāmat karda am; sukkūnat dashta am.)*

BID—Why do you bid me do this?—*chirā marā farmā, ish-i kardan-i-īn kār mī-kuned?*

BIG—How big is the book you speak of?—*kitābe ki zikr mī-kuned, chi kadam hujūm dārad?*

BILL—Give me your bill, I will pay it.—*hisāb-i-khud-rā ba-man bi-dihed ān-rā adā khwāham kard.*

BIND—Bind him hand and foot.—*dast wa pāyash bi-band. Or, band bar dast wa pāyash bi-nih.*

BIND—Bind him neck and foot.—*silsila dar gardan wa zanjīr bar pāyash bi-(nih). (kun; band.)*

Pinion him.—*dast bar katif-ash bi-band.*

BOUND—He has bound up the parcel.—*ān kas (bukcha)-rā basta ast. (basta.)*

BITTEN—He was bitten by a jackal.—*yak shaghāle o-rā (gazīda) ast. (zakhmī karda.) Or, o az shaghāle gazīda shuda ast.*

BLAMEABLE—Am I blameable in this?—*āyā man dar īn kār (muḳaṣṣar)-am? (takṣīrwār.)*

BLAME—The blame rests only upon me.—*siwā,e man kase dīgar muḳaṣṣar nīst. Or, ilzām-i-īn takṣīr khāss ba zimma,e man ast. Or, īn jurm maḥz az dast-i-man (bar āmada) ast. (sādir shuda.) Or, siwā,e man kase dīgar (ilzām-i-īn kār na dārad). (malzūm-i-īn kār nīst.) Or, ba jūz-i-man kase dīgar mujrīm na shuda ast.*

BLAMELESS—No, without doubt you are blameless.—*na, be shakk shumā (be kuṣūr ed). (ma'sūm ed.)*

BLED—After being bled he recovered.—*ba'd az fasd kardan shifā yāft. Or, ba'd az rag zadan ifāka yāft. Or, ba'd az hajūmat kardan andake rāhat yāft.*

BLEEDS—I have cut my finger, see how it bleeds.—*angusht-i-khud-rā burīda am, bi-bīned (chigūna khūn az o mī-chakad). (chi taur khūn mī-āyad.)*

BLESSING—By the blessing of God I am better.—*ba faṣl-i-allāh ta'ālā kadre ārām yāfta am.*

BLIND—He is now quite blind.—*ān shakhsh bi-l-kull (nā-bīnā) ast. (kūr; zarir; amā.)*

BLINDFOLD—He led him blindfold through the city.—*o chashm-ash bast wa o-rā gird-i-shahr gardānīd.*

BLOSSOM—Where there is blossom we expect fruit.—*jā, o ki shugūfa ast, ummed-i-mewa ast.*

BLOSSOM—This plant will soon blossom.—*īn nihāl zūd (gul khwāhad kard). (shugūfa khwāhad dād.)* Or, *īn nihāl zūd bār khwāhad āward.*

BLOTTED—He blotted the whole of his papers.—*o bar hama kūghaz-i-khud dāgh-i-siyāhī andākht.* Or, *o hama kūghaz-i-khud-rā tasūm kard.*

BLOW—Blow the dust off your book.—*az kitāb-i-khud-at gard (fūt bi-kun). (paf bi-dih; wā pak.)* Or, *kitāb-i-khud-rā bi-takāned.*

BLUNDER—You blunder continually.—*shumā hamesha (sahw) mī-kuned. (khatā; ghalat; kušūr.)*

BOLDER—He is bolder than I.—*o az man (shujā'tar) ast. (be bāktar; shajī'tar; dīlāwartar.)* Or, *o az man ziyāda shujā't darād.*

BOLT—Fix a bolt on the window.—*dar darīcha chifte bi-zan.* Or, *dar ghurfā darbande murattib bi-kun.* Or, *dar rauzan band-kasha, o kā, im bi-kun.*

BOND—He wishes to have a bond for this amount.—*barā, o īn mablagh-i-pūl tamassuk mī-khwāhad.*

BONE—The dog has a bone in his mouth.—*sag dar dahan-i-khud 'azme dārad.*

BOOKSELLER—I have been to the bookseller's shop.—*ba dukān-i-kitāb-farosh būda am.*

BORN—He was born before you.—*o pesh az shumā (paidā) shuda būd. (maulūd; zāda; mutawallad.)*

BORROW—I want some money, from whom can I borrow?—*man kadre pūl mī-khwāham az kudām kas (karz) mī-tawānam girift? (wām; 'āriyat.)*

BOTTLE—Put this oil into a bottle.—*īn raughan-i-talkh-rā dar (surūhī bi-guzār) (kūza bi-kun.)*

**BOTTOM**—Read to the bottom of the page.—*tā ba (intihā),<sup>e</sup> ṣafha bi-khwāned. (ākhir; anjām; khatm; ikhtitām; muntahā; tā ki tah.)* Or, *ṣaḥīfa-rā tamām bi-khwāned.*

**BOW**—Having made a bow, he sat.—*o (salām kard) wa nishast. (sar-i-khidmat bar astān dāsht; zamīn-i-khidmat bosīd; khidmat kard; sharḥ-i-khidmat ba jā āward; rasm-i-adab wa taḥiyat ba jā āward; sar-i-khidmat ba zamīn nihād; alif kāmāt-i-khud-rā chūn nūn kham sākht.)*

**BOWS**—Bows and arrows were formerly used in war.—*(dar aiyām-i-guzashta) tīr wa kamān ašliḥā,<sup>e</sup> jang būdand. (sābikan; dar aiyām-i-salaf; dar waqt-i-peshīn; muḥad-daman; pesh az īn; kabl az īn.)*

**BOX**—What shall I put in this box?—*dar īn ṣandūḡ chi bi-(guzāram). (kunam; niham.)*

**BRACELETS**—That lady wears bracelets.—*ān bānū yāra ba dast mī-kunad. Or, ān ṣāḥiba mī-zad ba dast mī-poshad. Or, ān khātūn dast-biranjān dar dast mī-kunad.*

**BRANCHES**—That tree has many branches.—*ān shajar bisiyār (afanīn) dārad. (furū', sing. far'; aghṣā,<sup>e</sup> sing. ghuṣu; fājḥā; shākhkhā.)*

**BRASS**—Don't you know brass from copper?—*āyā birinj-rā az mis na mī-dāned? Or, farḡ mā-bain birinj wa mis na mī-kuned? Or, farḡ-i-birinj wa mis na mī-dāned?*

**BRAVE**—His soldiers are very brave.—*'askariyān-ash khailī (shujā') and. (dilīr; jang-jū; dushman-kush.)*

**BRAVERY**—What bravery have they displayed?—*eshān chi (shujā'at namūda) and? (dilāwarī zāhir kardā; ḥimmat iẓhār sākhta.)*

**BRAYING**—The ass is braying.—*ḥimār (nahīk mī-zanad). ('ar-'ar mī-kunad; mī-shorad.)*

**BREADTH**—What is the breadth of that cloth?—*(arḡ)-i-ān pārchā chi ḡadar ast? (pahan; kushādagī.)*

**BROKEN**—He has broken it in pieces.—*o ān-rū (khurd-khurd kardā) ast. (pāra-pāra shikasta; reza-reza gusekhta.)*

**BROKEN**—He has broken the agreement.—(*khlāf*)-i-'ahd karda ast. (*nuḡs*; *faskh*.)

**BREATH**—I have run to such a degree that I am out of breath.—*man chunān dawīda am ki (nafs) na mī-tawān-am zad.* (*tanaffus*; *dam*.) Or, *man chunān dawīda am ki majāl-i-nafs kashīdan na (dāram).* (*āwaram*.)

**BREED**—These insects breed in the rice.—*īn kirmhā dar bīrīnj paidā mī-shavand.*

**BRED**—He bred up his children in the best manner.—*o at-fāl-i-khud-rā ba (tarīk-i-aḡsan parwarish dād).* (*afzalu-l-wajh tarbiyat kard*; *bihtarīn-i-šurat nashw o namā dād*.)

**BRIBED**—He was bribed to commit that wicked deed.—*o rishwat girifta ān kār-i-shanī' kard.* Or, *ba jihat-i-kār-i-shanī' o-rā rishwat dāda shuda ast.*

**BRICKS**—Bricks are made of this kind of earth.—*az īn kism-i-(gil) khishthā sākhtha mī-shavand.* (*khlāb*.)

**BRIDEGROOM**—I saw both the bridegroom and the bride.—*har dū dūmād wa 'arūš دیدam.*

**BRIGHT**—Do you observe that bright star?—*āyā ān (najm-i-mujallī)-rā mī-bīned?* (*sitāra, e darafshūn*; *ākhtar-i-darakhshān*.)

**BROAD**—How broad shall I make this mat?—*īn (boriyā)<sup>1</sup> chi kadar ('arīz)<sup>2</sup> bi-sāzam?* <sup>1</sup>(*zīgḡ*; *ḡāšir*.) <sup>2</sup>(*pahan*; *wāši*.)

**BROKER**—He is by trade a broker.—*o ba ḡarfāt dallāle ast.* Or, *o ba ḡasb baiyā'e ast.* Or, *pesha, e o dallālī ast.*

**BRUSH**—Here is a brush, where is the paint?—*īn jā kalam-i-mū ast, amma rang ku jā?*

**BUD**—These trees are beginning to bud.—*īn darakhthā shuguftan mī-gīrand.* Or, *īn ashjār (dar shuguftan) and.* (*ba shuguftan dar āmada*.)

**BUILD**—I am going to build a house.—*man makāme ta'mīr khwāham kard.*

**BULL**—Are you not afraid of the bull?—*az ān nar-gāw (na mī-tarsed)?* (*shumā-rā khauf nīst*; *mukḡawwaf na mī-bāshed*.)

- BUNDLE**—Where shall I put this bundle?—*in buḵcha-rā kuḵā bi-(guzāram). (niham; kunam; dāram.)*
- BURDEN**—The whole burden rests upon me.—*tamām bār bar man ast. Or, man ḥāmil-i-tamām ḥaml-am.*
- BURN**—Burn this waste paper.—*in kāghaz-i-raddī-rā ba ātash bi-dih. Or, in kirtās-i-bekār-rā ba ātash bi-soz. Or, in kāghaz-i-muhra-dār-i-mardūd-rā ba ātash biyandāz.*
- BURST**—They drank so much that they almost burst.—*ān ḵadarnāushīdand ki (nazdīk būd ki shikam-i-eshān bi-tarkad). (dar tarkīdan-i-shikam-i-eshān chīze na mānda būd.) Or, eshān ba ān ḵadar āshāmīdand ki mi'da, e eshān ḵarīb ba tarkīdan būd.*
- BURST**—He burst open the door.—*o darwāza-rā shikasta wāz kard.*
- BURY**—He is gone to bury his father.—*o padar-i-ḵhud-rā dafn kardan rafta ast. Or, (o barā, e tajhīz wa talḵīn) kardan-i-wālīd-i-ḵhud rafta ast. (o barā, e tadḵīn.)*
- BUSINESS**—He is come on business.—*o barā, e (shughl) e āmada ast. (kāre; 'amale; ḥājate.)*
- BUSY**—He is now very busy, and cannot speak to you.—*ilhāl (ba kār mashghūl ast) wa ba shumā suḵḵan guftan na mī-tawānad. (mashghūl-i-ḵhidmat ast; ba kār o bār ishtighāl dārad; ba mu'āmila mushtaghāl ast; dar band-i-ḵhvesh ast.)*
- BUY**—I am going to the bazar to buy paper.—*man ba bāzār az barā, e ḵharīdan-i-kāghaz mī-ravam.*

## C.

- CABLE**—That ship has lost her anchor and cable.—*langar wa (kals)-i-ān jahāz har dū gum shuda ast. (kaṭāj.)*
- CAGE**—This cage is to keep birds in.—*in kafs barā, e nigāh dāsh-tan-i-paranda ast.*
- CAKE**—Where did you get that cake?—*ān (kutīcha) az kuḵā ba dast-i-shumā rasīd. (ka'k; bishmāt; ḵurs; ragḥīf, pl. rugḥūf.)*

CALAMITY—This will be to them a great calamity.—*in* (*āfat-i-‘aẓīm*)' *bar eshān wāki* (*khwāhad shud*).<sup>2</sup> <sup>1</sup>(*ṣadma, e kabīr*; *balā, e buzurg*; *ḥādīṣa, e kalūn*.) <sup>2</sup>(*khwāhad uftād*.)

CALUMNIATES—He calumniates a person.—*o dar postūn-i-mardume mī-uftād*. (*ravad*.) Or, *o ḥarf-i-kase mī-chīnad*. Or, *o ghāibat-i-kase mī-kunad*. Or, *o dar ‘aib giriftan-i-kase mī-koshad*. Or, *o kase-rā ghāibat mī-kunad*. Or, *o kuse-rā ba badī yād mī-kunad*. Or, *o nām-i-kase ba zishī mī-barad*.

CALCULATION—Have you made a calculation of the cost?—(*ḥisāb*)-*i-kharj jam’ kardā ed?* (*takhmīna*; *muwāzina*.)

CALF—The cow and calf were together.—*māda-gāw wa gūsāla baham yak jā būdand*.

CALM—The sea was quite calm.—*bahr bi-l-kull* (*be mauje*) *būd*. (*bi tā amwāj*; *mushawwish na*.)

CANVAS—Where did you buy this canvas?—*in* (*palās*)-*rā az kujā kharīda ed?* (*pārcha, e kanū*.)

CAPACITY—He is a person of great capacity.—*ān shakhs bisiyār (kābilīyat) dārad*. (*istīdād*; *firāsāt*; *idrāk*; *kuwat-i-madrika*; *dirāyat*; *ahliyat*; *dānish*.) Or, *ān shakhs* (*dar firāsāt kāmīl*) *ast*. (*ṣāhib-i-faẓīlat*; *ṣāhib-i-faẓl-i-kamāl*.) Or, *‘aqlmandī, e ān kas ba kamāl rasīda ast*.

CARD—He has sent me a card of invitation.—*ān kas ruḥ’a, e da’wat-rā ba jihat-i-man firistāda ast*.

CARE—I have no care on that account.—*dar ān sukhān* (*parwā*) *na dāram*. (*fikr*; *andoh*; *muzāyaka*; *dil-tangī*.) Or, *az ān amr gham na* (*dāram*). (*khayram*.) Or, *dar dil-i-khud tafakkure-rā rāh na diham*.

CARRYING—I saw him carrying a load on his head.—*man o-rā didam ki bār bar sar guzāshta mī-ravad*.

CASE—Have you no case for your razor?—*āyā* (*ghilāf-i-teg-i-dallākī*)-*rā na dāred?* (*jild-i-ustura*; *miyān-i-mardūda*.)

CASE—This is a very difficult case.—*in murāfa’a* (*mushkil ast*). (*ishkāl dārad*.)

CASH—In cash and notes I have 100 dinars.—*dar wajh-i-naqd wa barūt ṣad dīnār dāram*.



CAST—Cast away this clothing.—*in libās-rā bar andāz.*

CASTLE—He lives near the castle.—*nazd-i-ḥisār sukkūnat dārad.* Or, *ḡarīb-i-(ḡasr) manzīl dārad.* (*ḡisn.*)

CATALOGUE—Have you seen to-day's catalogue of the sale?—(*fihrist*)-*i-ḡarrāj-i-imroz-rā dāda ed?* (*fard; fard-i-tafṣīl.*)

CATCH—Catch that bird.—*ān murgh-rā (akhz bi-kun).* (*bi-ḡēr.*)

CAUSE—Do you know the cause of this?—(*sabab*)-*i-in amr mī-dāned?* (*'illat; wāsiṭa; mūjib.*)

CAUTION—What need of all this caution?—*ḡājat-i-in chunīn (ḡhabardārī) chīst?* (*dūr-andeshī; 'aḡibat-andeshī; dūr-bīnī; iḡtiyāt; ḡazar; iḡtirāz; taḡzīr; ḡazam; ta,ammul; tadbīr.*)

CAUTIOUS—We ought to be cautious, and not to give offence to any.—*marā bāyad ki az zuḡmat dādan-i-kase ḡazar bi-kunem.* Or, *marā bāyad ki tā tawānem az aḡiyat dādan-i-kase (ḡhabardār shavem).* (*hoshīyār bāshem; ḡazūr shavem; ṣāḡīb-i-iḡtiyāt bāshem; muḡtazīr bāshem.*)

CEASE—When will you cease talking?—*az suḡhan ḡustan kai (farāḡḡat) khwāhed kard?* (*mauḡūf; farāḡḡ; tawak-ḡuf.*) Or, *kai tark-i-ḡaraf zadān khwāhed (ḡirīft)?* (*kard.*)

CELEBRATED—He is a very celebrated poet.—*o shā'ire bisīyār (mashḡūr) ast.* (*ma'rūf; mauṣūf; nāmwar; mu'azzam; mamdūḡ.*) Or, *o 'ullāma, e shu'arā ast.*

CENTRE—Place this in the centre.—*in chīz-rā dar (mīyān bi-ḡuzār).* (*markaz-i-dā'ira bi-nih.*)

CENTURY—This house has been built a century.—*ṣadd sāl ḡuzashta ast ki in khāna (ma'mūr shuda ast).* (*-rā ta'mūr karda and.*)

CERTAIN—I am certain of it.—*man in-rā yakīn mī-dānam.*

CERTIFICATE—I have received from him a certificate of my capacity and good conduct.—*man az o ba nisbat-i-ḡābīlīyat wa nek-raftārī, e khud (sīfārish nāma), e yāfta am.* (*dast aweza; liyākat nāma.*)

CHAFF—Here is plenty of chaff, but no wheat.—*in jā post-*

*i-gandum firāwān ast magar gandum na. Or, in hama sabos ast (nishān)-i-gandum dar in nist. (aşar.)*

CHAIN—Is this chain made of iron?—*āyā in zanjir-(i-āhanī) ast? (az āhan sākhṭa shuda.)*

CHALK—He writes only with chalk.—*ān kas faḳat ba gil-i-safaid mī-nawisad.*

CHANGE—He is gone there for change of climate.—*az barā, (tabdīl)-i-āb o hawā ān jū rafta ast. (taḥwīl.)*

CHANGE—I must change my clothes.—*marā būyad ki libās-i-khud-rā ('iwaz) bi-kunam. (badal; tabdīl; ibdāl.)*

CHANGEABLE—His mind is changeable.—*o mutalawwīnu-ṭ-ṭab' ast. Or, o saḥilu-l-kabūl wa saḥilu-l-tark ast. Or, o sābitu-l-ḳuul wa ḳā,imu-l-mizāj nist. Or, dīl-ash (be ḳarūr) ast. (nā pāyadār.) Or, o talawwīn dar ṭab' dārad.*

CHAPTER—What chapter shall we read?—*ḳudām bāb bi-khwānam?*

CHARACTER—He bears an excellent character.—*o nām-i-neko dārad. Or, o (ṣāḥib-i-'izzat) ast. (ẓū-l-'izzat; mu'azzaz; mukurram.)*

CHARCOAL—She draws pictures with charcoal.—*ān zan taṣwīrhā ba zaḡḡāl mī-kashad.*

CHARGES—He charges very high.—*o girān ḳīmat mī-kunad. (khwāhad.)*

CHARITABLE—They are very charitable to the poor.—*eshān ba (gharībān karīm) and. (muḥlisān raḥīm; maṣlūkān saḳḥī; mustamandūn sadḳat-baḳḥsh.)*

CHARITY—He bestows a great deal in charity.—*o bisiyār (khairūt) mī-dihad. (ṣadḳa; taṣadduḳ; ṣakāt; zakwat.)*

CHARMING—That is a charming song.—*ān naghma, e dīl-fareb ast. Or, ān sarod-i-ṭarab-angez ast. Or, ān samā'-i-dīl-āwez ast. Or, ān tarannum-i-dīl-faroz ast. Or, az ān naghma kase-rā shor wa ṭarab dar sar mī-āyad. Or, az ān naghma kase dar ḥūlat wa ṭarab mī-būshad.*

CHEAP—These articles, I think, are cheap.—*man mī-pindāram ki in chīzhā (arzān) and. (kam-ḳīmat; subḳ-bahā.)*

**CHEAT**—They cheat whom they can.—*eshā ba har kase ki mī-tawānand fareb mī-dihand.* Or, *eshān ba har kase ba kadam-i-makdūr-i-khud (ghadr mī-kunand).* (*ghabn mī-sāzand; hila-bāzī mī-kunand; ghābin mī-bāshand.*)

**CHEESE**—This cheese is not good.—*in panīr (khūb nīst).* (*līh shuda ast.*)

**CHICKENS**—I saw a hen with ten chickens.—*man mākiyānē-rā ba ma' dah chuza dīdam.*

**CHIEF**—My chief reason for coming here was to see you.—*man mahz az barā, e dīdan-i-shumā in jā āmada am.*

**CHILDHOOD**—I have known him since his childhood.—*man az (hīn-i-tufūliyat-ash) o-rā dānista am.* (*aiyām-i-kodakīyash; 'ahd-i-khurdīyash.*) Or, *az waqte ki o tīf būd man o-rā shinākhta am.*

**CHILDISH**—These are but childish employments.—*in fakat (bāzī, e kodakān) ast.* (*kār-i-kodakī.*)

**CHINA**—He has lately come from China.—*dar in rozhā az chīn wārid shuda ast.*

**CHIPS**—Why are all these chips here? take them away.—*in khāshāk chirā in jā ast? ān-rā bar dār.* Or, *in (tarāshhā) chirā in jā uftāda ast? ān-rā bi-bar.* (*rezahā, e chūb.*)

**CHISEL**—Cut this stick with a chisel.—*in chūb-rā ba mabza' bi-tarāsh.*

**CHOICE**—It was his own choice to do so.—*o in kār ba khwāhish-i-khud kard.* Or, *in chunīn kār kardan o-rā ikhtiyār uftād.*

**CHOOSE**—Choose which of these two you please.—*az in har dū tā yake-rā (bi-guzīn).* (*bi-chīn; ikhtiyār bi-kun; kabūl bi-kun.*)

**CINNAMON**—Mix some cinnamon with the other spices.—*ham-rāh-i-dīgar maṣālīh dār-chīnī (biyāmez).* (*makhhlūt bi-kun; takhlūt bi-kun; ikhtilāt bi-kun; bi-khīsānīd.*)

**CIRCLE**—They all sat in a circle.—*eshān (dar ṣurat-i-dā,ira) nishastand.* (*halqa zada.*)

**CIRCUIT**—He is now judge of circuit.—*ūn ilhāl hākīm-i-dā,ir ast.*

CIRCULATED—They have circulated notices in all directions.

—*eshān ba har taraf ishtihār-rā jārī karda and. Or, ba har taraf iṭṭila' nāmajāt-i-eshān ijrā yāfta and.*

CIRCULATION—Has this coin been long in circulation?—

*in zarb az bisiyār wakt muraawaj būda ast. Or, āyā bisiyār sāl ast ki in sikku (rā,ij būda) ast. (rawāj yāfta.)*

CIRCUMSTANCE—This is a curious circumstance—in sā-

*niha,e 'ajīb ast. Or, in kaifiyat-i-bisiyār nādir ast. Or, in aḥwāl-i-khaili ta' ajjub āmez ast.*

CIVIL—He is one of the civil servants of the Government.

—*o yake az šāhibān-i-(amūr-i-daulat) ast. ('amāl-i-mamlakat.)*

CIVIL—He is civil to every one.—*o ba har kas (mulā,im)*

*ast. (salīm; halīm; adīb; mu,addab; šāhib-i-sulūk; khalīk; šāhib-i-adab; mulūṭīf; laṭīf.) Or, o ba har kas ta'zīm mī-kunad.*

CIVILITY—He received us with great civility.—*o ba bisiyār*

*(tawāzu') bā mā mulākāt kard. (khulk; ikhlāk; adab; sulūk; mulā,imat; mudārā; mudārūt.)*

CLAIM—Have you any further claim on that gentleman's

*estate?—bar imlak-i-ān šāhib iddi'ā,e dīgar dāred?*

CLEVER—She is more clever than he.—*ān zan az ān mard*

*(dānā)-tar ast. (zakī; hoshiyār; hār-guzār; maṣlahat-guzār; pukhta.)*

CLIENT—The attorney has written to his client.—*ān wākil*

*ba muwakkil-i-khud nawishta ast.*

CLIMATE—The climate of Europe is very fine.—*āb o hawā*

*az mulk-i-maghrib bisiyār khūb ast.*

CLIMBING—He was climbing a tree.—*o (bālā,e darakhht bar)*

*mī-raft. (bar darakhht bālā.)*

CLINGS—That child clings to its mother.—*ān furzand ba*

*(mādar-i-khud mī-chaspad). (gardan-i-mādar-i-khud mī-avezad.)*

CLOAK—Leave your cloak in the hall.—*(bālā-posh,i)-i-khud*

*rā dar dālān bi-guzār. (farghul; labāda; jawālik.)*

CLOCK—What is the time by the church clock?—*ba sā'at-i-*

(*īṣā-kada*) *chi sâ'at ast?* (*ībâdat-gâh*; *khâna*,<sup>e</sup> *khudâ*; *ma'bid*; *sijda-gâh*; *masjid*; *jâmi'*.)

It is near two o'clock.—*karīb ba sâ'at-i-dū ast.*

CLOTHE—They clothe the naked and feed the hungry.—(*barahnagân*)<sup>1</sup>-*râ mî-poshânand wa (gursinagân)*<sup>2</sup>-*râ khurish mî-dihand.* <sup>1</sup>(*ariyânân*; *ārīyân.*) <sup>2</sup>(*jar'ânân*; *jā, i'ân*; *mujī'ân.*)

CLOUDS—There are many clouds, it will rain heavily.—(*abr*) *bisiyār ast bārân khūb khwāhad bārīd.* (*megh*; *sahāb*; *ghaim.*)

COACHES—Some people ride in coaches, others go on foot.—*ba'ze mardumân ba kûliska sawār mî-shavand wa ba'ze piyâda mî-ravand.*

COARSE—This cloth is very coarse.—*in pârchâ bisiyār (kuluft) ast.* (*ṣalb*; *hanguft*; *jar'ab*; *nāfiḡ*; *satīkh*; *sitabr.*)

COBWEB—Sweep away that cobweb.—*ân parda*,<sup>e</sup> *'ankabût-râ jârūb bi-kun.* Or, *ân (nasju-l-'ankabût)-râ az in jā bi-rūb.* (*malḡūṭ.*)

COLD—I feel very cold.—*man burūdat-i-'aẓīm ihsūs mî-kun-am.* Or, *marā (sardī)*,<sup>e</sup> *bisiyār maḥsūs mî-shavad.* (*bard.*)

COLLECTED—A great crowd was collected.—*majma'-i-buzurg majmū' shud.* Or, *jamā'at-i-kaṣīr (jam')* *shud.* (*mujtami'*; *mujamma'.*)

COLLECTOR—He is now collector (revenue-officer) of Shīrāz.—*o ilhāl (taḡṣīldār)-i-shīrāz mu'ayyan ast.* (*muḡaṣṣil*; *bāzhgīr*; *khīrāj-i-jam'atīl*; *jāmi'-i-maḡṣīl.*)

COLLEGE—Have you seen the new college?—(*madrassa*,<sup>e</sup> *nau*) *dīda ed?* (*dāru-l-'ilm-i-jadīd.*)

COLOUR—What colour shall I make it?—*rang-i-ân chi bi-sāzam?*

COMB—Take a comb, and comb your head.—(*shāna*)<sup>1</sup> *bi-gīr wa māyat-râ (shāna bi-kun)*<sup>2</sup>. <sup>1</sup>(*mashṡ*; *sarḡhāra.*) <sup>2</sup>(*mashṡ bi-kun*; *shāna bi-zan.*)

COMFORT—This affords me comfort in my trouble.—*in dar (zaḡmat)-am tasallī mî-baḡhshad.* (*taṣḡdī*; *ranj*; *īṣā.*) Or, *in chīz (marham-i-dīl-i-majrūḡ-am) mî-bāshad.* (*tasallī*

*bakhsh-i-dil-hazîn-am.*) Or, *în chîz marâ az takhlîf takhlîf mî-dîhad.*

COMMANDED—He commanded me to go instantly.—*ân shakhsh ba man hukm farmûd ki hamân sū'at ân jâ i-  
rau.*

COMMENCE—Let us now commence our work.—*biyâ tâ (shurû'-i-kâr-i-khud) bi-kunem. (kâr-i-khud-râ shurû'.)*

COMMEND—I commend your prudence.—*man (ta'rîf)-i-tamîz-i-shumâ mî-kunam. (tahsîn; ūfrîn; taushf; siliâ, ish.)* Or, *imtiyâz-i-shumâ muvâfîku-r-râ, e khud-am mî-âyad.* Or, *hazar-i-shumâ marâ pasand mî-âyad.* Or, *dûr-andeshî, e shumâ-râ taqwîb mî-namâyam.*

COMMERCE—Baghdad is a first-rate seat of commerce.—*Baghdād 'umda, e jâ, e tijārat ast.*

COMMITTED—He was committed to prison.—*o dar mahbas firistāda shud.* Or, *o dar kaid-khāna mursil shud.*

COMMON—The common people speak thus.—*mardumān-i-'awāmm īn chunīn mî-goyand.* Or, *īn kalām muhāwara, e 'āmm ast.*

COMMUNICATE—Communicate this to him.—*īn sulḥan bado (batyān) bi-kun. (zāhîr; izhār; ashkāra; fāsh; huwaidu.)*

COMMUNICATIVE—He appears to be very communicative.—*ma'lûm mî-shavad ki o (zabān-i-darāz dārad). (bisiyār go, e ast.)*

COMPANION—I have no companion.—*man (muṣāḥibe) na dāram. (mînise; ma,nûse; ham-ṣuḥbate.)*

COMPANY—I am glad to be in his company.—*khātîr-i-man ba mukhālîṭat-i-o mail dārad.* Or, *ṣuḥbat-ash ghanîmat shumāram wa khidmat-ash yaghmā.* Or, *ba munādimat-ash raghbat mî-(dāram). (kunam.)* Or, *ba ikhtilāt-i-o bisiyār mail mî-dāram.* Or, *az muṣāḥibat-ash khātîr khūshnūd am.* Or, *murāfiqat-ash marâ khūsh mî-âyad.* Or, *sūd-i-sarmāye 'umr-am wiṣāl-i-o-râ mî-shumāram.*

COMPARE—Let us compare my writing with yours.—*biyâ tâ khatt-i-marâ ba khatt-i-shumâ (dar tashbîh bi-dārem). (tashbîh bi-kunem; mukābil bi-kunem.)* Or, *biyâ ki mā har dū khatt-i-khud-râ dar mîzān-i-taswîyat bi-nîhem.*

COMPASS—A ship sails by the compass.—*ba (wāsīṭa), e kutb-numū jahūz rāh mī-ravad. (waṣīla.)*

COMPASSION—Why act thus? have you no compassion?—*chirā chunīn kār mī-kuned? shumā-rā (ruḥmat) na mī-āyad? (rahm; shafkat; talattuf; tarrahum.)* Or, *chirā ba kase chunīn kār mī-kuned? dīl-i-shumā na mī-sozad.*

COMPETENT—Are you competent to the work?—*shumā liyākat-i-īn kār dāred?* Or, *shumā kābil-i-īn 'amal hasted?* Or, *īn kār az dast-i-shumā bar mī-tawānud āmad?*

COMPLAINED—I have long complained of his conduct.—*bisiyār aiyām (guzashta ast ki az af'āl-ash (shikāyat) kardā am. (nālīsh; gīla; faryād; shakwā.)*

COMPLAINTS—He is always coming with complaints.—*o hamesha (daftar-i-shikāyat bāz) mī-kunad. (faryād; nālīsh.)*

COMPLETE—He is complete master of this language.—*o dar īn zabān kāmīl ast. Or, o dar īn liṣān kāmīliyat dārad.*

COMPLIMENTS—Sir, Mr. ——— sends his compliments to you.—*ṣāhibā ṣāhib-i-fulān ba shumā (salām mī-rasūnad). (taslīm mī-dīhad.)*

COMPLY—Unless you comply, what can I do?—*agar shumā rāzī nīsted chi bi-kunam?*

COMPOSING—He is now composing a grammar.—*o ilḥāl ṣarf wa naḥw (taṣnīf) mī-kunad. (taḥf.)*

COMPREHEND—I don't exactly comprehend this.—*īn sukhān (-rā khūb na mī-fahmam). (dar 'aql-i-man durust na mī-āyad.)*

CONCEAL—I cannot conceal this matter.—*man na mī-tawānam ki īn sukhān-rā (pinhān dāram). (niḥfta kunam; mastūr kunam; iḥfā kunam; makhfī dāram; kitman or maktūn dāram; bi-posham.)*

CONCEIT—Let us not indulge conceit.—*marā bāyad ki (khud-pasand na bāshem). (az khud na bālem; 'ujb dar sar na dārem; dimagh-i-behūda na pazem; khud-bīn na bāshem.)*



CONCEITED—That man is very conceited.—*ân shakhs khailî* (*mu'jib*) *ast.* (*maghrûr*; *khud-pasand*; *khud-râ'e*; *khud-bîn*; *khud namâ*; *mudammagh.*)

CONCEIVE—I conceive you are in the right.—*man mî-dānam ki shumâ ba rāh-i-rûstî mî-bāshed.*

CONCERN—This business does not concern you.—*în kār ba shumâ (ta'alluk na dārad).* (*'alāka na dārad*; *muta'allik nist*). Or, *dar in kār dakhil-i-taṣarruf-i-shumâ nist.* Or, *shunâ dar in kār dakhil-i-taṣarruf na mî-tawāned kard.*

CONCERN—This has caused her much concern.—*az in kai-fiyat ân zan bisiyār mutafakkir gardîd.* Or, *in amr sabab-i-iẓtirāb-i-'azîm-i-ân nisû shud.*

CONCLUDE—It is time to conclude.—*ilhâl waqt-i-(tamām kardan) ast.* (*khatm*; *khâtima.*)

CONCLUSION—This is the conclusion of the chapter.—*în (âkhir)-i-bâb ast.* (*khatm*; *ikhritâm.*)

CONDITION—My condition is better than his.—*ḥâl-i-man az ahwâl-i-o (bihtar) ast.* (*aḥsan.*)

CONDUCT—His conduct is to be commended.—*raftâr-ash lâ,ik-i-ta'rîf wa taḥsîn wa âfrîn ast.*

CONDUCT—Who will conduct us thither?—*ân jâ ki marâ (rahbarî khvâhad kard)?* (*khvâhad burd*; *dallâlat khvâhad kard.*)

CONFESS—I confess my conduct has been amiss.—*man (i'tirâf) mî-kunam ki kirdar-i-man ma'yûb ast.* (*ikrâr.*) Or, *man khud kâ,il-am bar ânki dar in amr chîze taḥsîn az man sâdir shuda ast.* Or, *man mukîrr-i-bad raftârî,e khud hastam.*

CONFIDENCE—I place no confidence in what they say.—*bar sukhānhâ,e eshân (wusûk-i-man nist).* (*i'tibâr* or *i'timād na mî-kunam.*) Or, *i'tikād-i-ḥâl-i-eshân nazd-i-man bi-l-kull sākiṭ shud.*

CONFINED—He is now confined in jail.—*o ilhâl dar kaid-khāna kaid karda shuda ast.* Or, *o ilhâl dar mahbās mahbûs ast.* Or, *o aknûn dar (sijn nihāda) shuda ast.* (*zindān basta*; *kaid-khāna mukuiyid.*)

CONFIRMED—Is the news confirmed or not?—*in khabar (sābit) shuda ast yū na? (taḥkīk; muḥarrar.)*

CONFUSED—You have confused my work.—*kār-i-marā (darham barham) karda ed. (pareshān.)*

CONFUSED—He is confused.—*ūn kas (sarūsīma) ast. (pareshān; mutaraddid; sar-gardān; hairān; muṣṭarib; muṣṭarir.)*

CONNECTION—There is no connection in these sentences.—*in jumlaḥ ba yak dīgar (nisbat na dārand). (bā ham munsalik nayand; muntazim nayand; 'alāḥa na dārand.)*

CONQUERED—He conquered the whole country.—*o bar tamām mulk (tasalluṭ yāft). (musalluṭ shud.)* Or, *zer-i-ḥukm-i-khud tamām diyār-rā dar āward.* Or, *o sultānat-rā dar taṣarruf-i-khud dar āward.* Or, *o mamālik-i-afrāf (o-rā musallam shud). (dar kabḡ-i-o dar āmad.)* Or, *o tamām mulk-rā (maftūḥ) kard. (faṭḥ.)* Or, *o mutaṣarrif-i-nāhiyat shud.*

CONSCIOUS—I am not conscious of having said so.—*man yād na (dāram) ki in chunīn suḵhan gufta am. (mī-kunam; mī-gīram.)* Or, *(dar yād-i-man na mī-āyad) ki in chunīn gufta am. (ba yād-am na mī-āyad; man ba yūd na dāram.)*

CONSENT—Do you consent to my proposal?—*ba rā, e-i-man (rāzi hasted)? (razū mī-dihed.)* Or, *tajwīz-i-marā kabūl mī-kuned?* Or, *tadbīr-i-man maḵbūl-i-khāṭir-i-shumā ast?*

CONSENT—She went without my consent.—*baghair-i-(ijāzat)-i-man ān za'īfa raft. (izn; rukhsat; razū, e.)*

CONSEQUENCE—That is of no consequence.—*ūn zarar na dārad.* Or, *muṣāyaka, e in m'anī nīst.* Or, *dar ān mazāyaka nīst.*

CONSIDER—I will consider it.—*bar ān amr tajwīz khwāham kard.* Or, *dar band-i-ān kār khwāham būd.* Or, *dar in suḵhan taṣawwir khwāham namūd.* Or, *in suḵhan-rā ba mizān-i-kiyūs khwāham sanjīd.* Or, *ān-rū ba kadum-i-tafakkur khwāham paimūd.*

CONSIGNED—The cargo of the vessel was consigned to him.

—*tamām būr-i-jahāz ba (hawāla), e ān kas būd. (taḥwīl; sapurd; tafwīz.)* Or, *tafwīz-i-tamām maḥmūla, e jahāz-rā bado kardand.*

CONSTITUTION—His constitution is very strong.—*ṭabī'at-ash bisiyār (kawī) ast. (mustakīm; mazbūṭ; mustakill.)*

CONSULT—Let us consult upon this subject.—*biyā tā dar īn (maṣlaḥate maṣlaḥat) bi-kunem. (amr mashwarat; kār ṣalāḥ.)*

CONTAIN—How much indigo will this box contain?—*dar īn ṣandūk chi ḡadar nīl khwāhad gunjīd. Or, īn ṣandūk chi ḡadar nīl khwāhad girift.*

CONTEMPT—Treat no one with contempt.—*dar kase (naẓar-i-ḥikārat) ma kun. (ba chashm-i-istiḥkār naẓar; taḥkīr; karāhat.)* Or, *kase-rā ba chashm-i-istiḥḡf ma nigar.* Or, *dar kase ba dīda, e istikrāḥ ma bīn.* Or, *kase-rā (khayrd) ma dān. (khwār; ḡakīr; taṣḡhīr; makrūḥ; karīh.)*

CONTENT—I am content with what I have.—*har chi dāram (bar ān ḡānī' mī-bāsham). (bā ān dar mī-sāzam; bar ān ḡinā'at mī-kunam; az ān pā, e ḡinū'at dar dāman-i-salāmat mī-kasham.)*

CONTENTIOUS—They are very contentious.—*eshān bisiyār (fitna-angez) and. (jang-jū; siteza-rū; fasād-āward; muḡsid; sharīr; 'arbada-khū; khar-kḡhasha sāz.)* Or, *nizā' bar pā mī-namāyand.* Or, *ba jang-i-har kas mī-kḡhezand. (uḡtand.)* Or, *ba khilāf wa inkār-i-har kas ba dar mī-āyand.* Or, *da'wa, e muḡawamat bar pā mī-kunand.*

CONTINUAL—There is a continual noise in this place.—*dar īn jā (shor) hamesha mī-mānad. (ḡhaughā; ḡhol; ḡhal-ḡhalā; hāw-hū; āshob.)*

CONTRACTED—The Honourable Company contracted for the paper.—*jamā'at-i-bahādur az barā, e īn kāḡḡaz ijāra kard.*

CONTRARY—Contrary winds detained the vessel.—*az bād-i-rūkḡḡalīf jahāz bāz mānd. Or, bād-i-ḡḡair-shurtā jahāz-rd (taukīf) kard. (mutawakkīf.)*

CONTRIVANCE—By what contrivance shall we go there?—*ba kudām hīla mā ān jā khwāhem raft?*

CONVENIENT—Will your coming to-morrow be convenient?—*fardā āmadan-i-shumā (munāsib) khwāhad būd?* (muwāfiq; shā,ista.)

CONVERSATION—Are you fond of conversation?—*shauk-i-guft-gū dāred?* Or, *shā,ik-i-mukālima hasted?*

CONVEY—Will you please to convey this article to him?—*az rū,e (luṭf) īn chīz-rā bado bi-rasāned?* (altāf; talātuf; mīhrbānī.)

CONVINCED—I am convinced what you say is true.—*man yakīn dāram ki ān chi shumā mī-goyed rāst ast.*

COOKS.—Having no cook, he cooks for himself.—*ān shakhṣ ghīzā,e khud-rā khud (mī-pazād) ki ṭabbākh na dārad.* (bar sīkh mī-kunad; bar tāba biriyān mī-kunad.)

COOLER—It is cooler to-day than it was yesterday.—*imroz az dīroz sard-tar ast.*

COPY—Please copy this for me.—*luṭf farmūda barā,e man (nakl)-i-īn bi-kuned.* (sawād.)

CORD—Buy some cord, and tie these things together.—*kadre (rīsmān-i-bārīk) bi-khared wa īn chīzhā-rā ba-ham bi-banded.* (ḥabal.)

CORK—Is there no cork to this bottle?—*āyā īn kūza,e shīsha (sidād) na dārad?* (ṣimām.)

CORN.—There was great plenty of corn last year.—*dar sāl-i-guzashta (ghalla,e firāwān paidā shud.* (madākhil-i-ghalla bisiyār būd; ba ifrāt ghalla paidā shud.)

CORRESPONDENCE—Have you any correspondence with him?—*shumā bā o (murāsalat) dāred?* (nawisht wa khwānd.) Or, *shumā ṭarīka,e rusul wa rasā,il bā o jāri dāred?*

CORRUPT—Society here is extremely corrupt.—*ṣuḥbat-i-majlis-i-mardum-i-īn jā bisiyār (mazmūm) ast.* (mashnū; makhzūl; makbūh; fāsīd; mukhlaf.)

COUCH—Move this couch into the other room.—*īn (rakht-i-istirāḥat)-rā ba utāk-i-dīgar bi-bared.* (shaft; shafā; ṣufa; mīhād; mahd, pl. muhūd.)

COUNCIL—He is a member of the Supreme Council.—*o yake az ahl-i-majlis-i-('uzma) ast. (a'lā; ūlā.) Or, o mushīr-i-mashwarat-i-a'zam ast. Or, ān āghā yake az (mushāwirān)-i-khāṣṣ ast. (mudabirān.)*

COUNSEL—Let us regard good counsel.—*mārā bāyad ki (maṣlahat-i-nek kabūl dārem). (az naṣihat-i-'ākilān rū-kash na shavem.)*

COUNT—Count over the money I gave you.—*pūle ki man ba shumā dādam bi-shumāred.*

COUNTERFEIT—This is a counterfeit coin.—*īn ashrafi kalb ast (gold). Or, īn zarb-i-sīm daghal ast (silver).*

COTTON—This country produces much cotton.—*dar īn mulk pumba, e bisiyār paidā mī-shavad. Or, zir'at-i-pumba dar īn jā ba ifrāt ast.*

COUNTRY—This is my native country.—*īn (waṭan)-i-man ast. (maulid; waṭan-i-aṣlī; maṭīn.)*

COUPLE—Buy for me a couple of razors.—*barā, e man juft-i-tegh-i-dallākī bi-khared.*

COURAGE—You possess greater courage than I.—*shumā az man ziyāda (shuj'ā'at) dārad. (himmat; mardānagi; dilīrī; dilāwari; jur'at; tajāsūr.)*

CRACK—There is a crack in this basin.—*īn aṭāba mī dārad. Or, īn lagan shigāf dārad. Or, īn ṭasht mī-dar shuda ast.*

CREATED—God created the world.—*allah-ta'ālā ge'ī-rā afrīd. Or, (ḥakk-ta'ālā) jahān-rā az 'adm ba wujūd āward. (ḥakk-i-jalla wa a'llā; bāra; khudā, e 'azza wa jalla; izz; musabbahu-l-asbūb; musta'an.)*

CREATOR—God is the Creator of all creatures.—*khudā khālik-i-hama (khālā, ik) ast. (kā, ināt; maujūdāt; malḥ-lūkāt.) Or, sāni'-i-kull maṣnū'at khudā ast.*

CREDIT—I agree to give you three months' credit.—*shumā-rā tā si māh (dain) mī-dihām. (muḥārizat)*

CREDIT—This action does him great credit.—*az īn kār o-rā bisiyār (rībār) ḥāṣil mī-gardad. ('izzat; sharraf; āb-rū; azz wa waḳār; karam; ikrām; ihtirām.)*

**CREDITORS**—His affairs are in a bad state, therefore he has called together his creditors.—*kār o bār-ash mun-tashīr shuda ast lihaṡū karṡ-khṡwāhūn-i-khṡud-rā ṡalabīda ast.*

**CREEP**—Look how these lizards creep along the wall.—*bi bīn chigūna īn (karfashān) bar dīwar chaspān mī-ravand. (kalpakān.)*

**CREEPER**—This is called a creeper.—*īn nihāl-rā (arghāj) mī-nāmand. (buklatu-l-bārīda.)*

**CRIME**—What crime has he committed?—*o chi takṡīr karda ast? Or, chi kuṡūr az o sar zada ast? Or, chi (khaṡā) az o sādīr shuda ast? (zumb, pl. zunūb.)*

**CRITICISE**—He will criticise our composition.—*o (īṡlāḡ-i-taṡnīf)-i-marū khṡwāhad kard. (taṡḡīḡ-i-musauwada.)*

**CROOKED**—That line is crooked.—*ān saṡar kaj ast.*

**CROSSED**—He crossed the river.—*az āb-jū, e guṡasht. Or, (bar) rūd 'ubūr kard. (az.)*

**CROWS**—He rises when the cock crows in the morning.—*o ba (bāṡṡ)-i-khṡurūs bar mī-khezad. (mujarrad-i-āwāṡ; shart-i-āwāṡ.)*

**CROWD**—There was a great crowd of people.—*ān jū kalān (īzdihām)-i-khalk būd. (jam'iyat; īṡṡimā'; jamā'at; majma'.)*

**CRUELTY**—They delight only in cruelty.—*eshān az (be raḡmī) khṡūshī ḡāṡil mī-namāyand. (sang-dīlī; dil-azārī; sab'iyat; ṡulm; ṡitam.) Or, khṡalī khṡurramī ṡāḡīr mī-kunand ki ba dīṡarān durushṡī ba (kūr barand). ('amal āwarand.)*

**CRUMBS**—The birds will pick up all these crumbs.—*par-andaṡān īn rezḡā, e nān khṡwāhand chīd.*

**CRUSHED**—He was crushed under the carriage-wheel —*zer-i-charḡh-i-'arāba (mas, ḡūk ṡākhta) shud. (takṡīd ṡākhta; raṡīṡ karda.)*

**CRY**—What is the matter? why do you cry out so?—*chi ḡūlat ast? chīrū chunīn ḡhūd wa shor mī-kunad?*

- \*CUBITS—The length of this stick is about four cubits.—*(darāzi)*<sup>1</sup>, *e in chūb karīb ba chahār (gaz)*<sup>2</sup> *ast.* *1(fūl; fawālat.)* *2(sā'id; dast; mīrfak.)*
- CULTIVATED—This land is cultivated.—*in zamīn (mazrū)* *ast.* *(ma'mūr; ābād; zira'at karda shuda; kishtha shuda.)*
- CUNNING—They are by nature cruel and cunning.—*bi-t-ṭab' be raḥm wa ḥarīf and.* Or, *bi-l-aṣl sang-dil wa ghaddūr and.* Or, *bi-l-nafs ḡālīm wa na"ār and.* Or, *bi-z-ḡūt be shafakāt wa makhār and.* Or, *ba khū dil azār wa 'aiyār and.*
- CUPS—They drink tea out of cups and saucers.—*eshān chā ba finjān wa nalbakī mī-khūrand.*
- CURED—I have been cured by that physician.—*man az ān (ṭabīb) shifā yāfta am.* *(pizishk.)*
- CURIOUS—This is a curious shell.—*in ṣadaf ('ajīb) ast.* *(badī'.)* Or, *in gosh-i-māhī nādīr ast.* *(gharīb.)*
- CURTAINS—Are there no curtains to this bed?—*āyā in biṣṭar pasha-parān na dārad?* *(parda; sidāfat; sajj.)*
- CUSTOM—Do you know how this custom arose?—*shumā mī-dāned chigūna in rāh o rasm (uftād)?* *(paidā shud; sar bār āward; sar bar zad; rū,e namūd.)* Or, *khābar dāred ki in rasm-rā ki (ijūd) kard?* *(ikhhtirā'; waḡa').*
- CUT—You have cut this pen so that it won't write.—*in kalam-rā chūnān kaṭ' karda ed ki az ān nawishtan na mī-shavad.*
- CYPHER—One and a cypher make ten.—*agar ba hindasa,e yak ṣifr dāda shavad hindasa,e dah gardad.*

## D.

- DAMAGE—Has the cargo received any damage?—*āyā nuḡṣān ba (mahmūla),e jahāz rasīda ast?* *(bār.)*
- DAMP—This house is very damp.—*in khāna bisīyār (nam-nāk) ast.* *(namgīn; marṭūb; marṭab.)*

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* The breadth of one finger =	2 barley corns, end to end.
"	" = 7 " " side by side.
" one hand =	8 " " end to end.
" six hands =	48 " " " "
"	" = one cubit = 18 inches.



DANCING—They spend their time in singing and dancing.—*eshān waqt-i-khud-rā dar (sarā'idan wa rakṣūdan) mī-guzrānand. (naghma pardālhtan wa rakṣ kardan; tarannum zadan wa rākiṣ shudan.)*

DANGER—Why are you afraid? there is no danger.—*c'irā mī-tarsed? heh khauf-i-khaṭar nīst.*

DARE—I dare not do as you say.—*ān chi shumā mī-goyed jur, at-i-kardan na dāram.*

DARK—The night was very dark.—*shab bisiyār (tārīk) būd. (tār.) Or, lail khailī daijūr būd.*

DARKNESS—They are in gross darkness.—*eshān dar (ḡulmat) and. (ḡulmāt; ḡalāmat.)*

DATE—What is the date of his letter?—*tārīkh-i-tahrīr-i-khatt-ash chīst?*

DAWN—They rise at dawn.—*eshān (ba waqt-i-ṣaḥar) bar mī-khezand. (dam-i-subḥ; 'alā-ṣ-ṣabāḥ.)*

DAY—What time of the day is it?—*chī sā'at ast?*

DEAD—I saw a dead snake on the roadside.—*ba kinār-i-rāh (mār-i-murda-rā) dīdam. (af'a, e-rā lā haiy.)*

DEADLY—Its wound is fatal; its poison deadly.—*zakhm-ash muhlik ast; zahr-ash (kātil). (halāhal.)*

DEAF—He is deaf, and can hear nothing.—*o (kar) ast, heh na mī-tawānad shunīd. (ṣumm; aṣamm; girān-gosh.)*

DEALS—He deals honestly with everybody.—*ba har kase ba (rāst-bāzī) sulūk mī-kunad. (diyānat; imāndārī; sadāqat-kārī; ikhlās.)*

DEAR—The goods you have purchased, I think, are very dear.—*ān asbāb ki shumā kharīda ed, ba rā, e man bisiyār (girān) ast. (girān-bahā; besh-kīmat.)*

DEAR—He is very dear to me.—*ba dil-i-man bisiyār ('az'z) ast. Or, man bā o muḥabbat-i-kāmil dāram. Or, o (munis)-i-dil-am ast. (maḥrum-i-raz.)*

DEBTOR—A debtor is one who owes money.—*karzdār kase ast ki (karḡ) dārad. (wām; dāin; bidih.)*

DECEIT—They only live by deceit.—*eshān faqt ba fareb (guzrān mī-kunand). (auḡāt ba sar mī-burand; rozgār*

*mī-guzrānand.*) Or, *eshān ba (makr) zindagī mī-kunand.* (*daghā*; *talbīs*; *ghabn*; *ghadr*; *kaid*; *makūdāt*; *khad'at*; *rūw*; *zark*; *shaid*; *'aiyārī.*)

DECEITFUL—What is there more deceitful than the human heart?—*az dil-i-insān kudām chīz (daghā-bāz)-tar ast.* (*ghadīr*; *ghadār.*)

DECEIVED—You have been deceived by them.—*shumā badeshān (maghbūn shuda ed).* (*ghabn khurda ed*; *mughālaṭa sākhṭa shuda ed*; *taghlīṭ karda shuda ed.*) Or, *shumā az eshān daghā yāfta ed.*

DECIDE—Let him decide this question.—*bi-guzār ki o (in mu'āmala-rā faiṣal) bi-kunad.* (*infisāl-i-īn amr.*)

DECLINED—I asked him, but he declined.—*man az o porsīdam, magar o (inkār kard).* (*rāzī na shud*; *sar bāz zad.*)

DECREASES—That article decreases in value daily.—*roz ba roz kīmat-i-ān chīz (kam) mī-shavad.* (*habūṭ*; *sākiṭ*; *kāsīd.*)

DECREE—A decree was passed for this purpose.—*az barā, e īn hukme mukarrar shud.* Or, *ba jihat-i-īn (hukm-i-kāzū mu'aiyan gardīd).* (*tarkī-i-farmā ijra yāft.*)

DEDUCT—I shall deduct so much from his account.—*az hīsāb-ash īn kadar pūl (kaṭ) khwāham kard.* (*wazī'at*; *waz'.*)

DEFECT—Do you see any defect in this?—*āyā dar īn hech ('aib) mī-bīned?* (*pl. 'ayūb*; *tuwaffun.*)

DEFENCE—He made his defence in court.—*dar 'adālat 'uzr-i-khud-ash kard.* Or, *dar mahkama ma'zarat-i-khud-rā zāhīr kard.* Or, *dar 'adālat (i'tizār)-i-khud-rā ba 'arṣa, e zuhūr āward.* (*tazkiyat.*)

DEFENDANT—The statements of both defendant and plaintiff were heard.—*kalām-i-mudda'ī-'alaihī wa mudda'ī shunīda shud.* Or, *izhār-i-(āsāmī wa faryādī) istīmā' karda shud.* (*rāfi wa dā'i.*)

DEFICIENT—They are not deficient in sense.—*eshān (kam-'akl) nayand.* (*kam-hāusila.*) Or, *dar tamīz kamī na dārand.*

DEFORMED—She is deformed in person.—*badan-i-ān zav* (*bad-shakl*) *ast*. (*bad-haikal*; *karīhu-l-munẓar*.)

DEFRAYS—Who defrays the costs of his learning?—*kharch-i-āmoḵhtan-ash ki mī-dihad*? Or, *ikhrajat-i-ta'tīm-ash ki adā mī-kunad*?

DEJECTED—His mind is much dejected.—*dil-i-o bisiyār (ranjīda) ast*. (*āzurda*; *pur-gham*; *pur-alam*.)

DELAY—There is much delay in this—*dar bāb-i-īn amr (der) bisiyār ast*. (*tawakkuf*; *ta,akhīr*; *dirangī*; *mihlat*; *mukūš*; *tahāwun*; *tasāhul*.)

DELIBERATE—This is my deliberate opinion.—*īn tajwīz-i-man (mustakīm) ast* (*mustakill*.)

DELICATE—Her hands and feet are very delicate.—*dast u a pā,e ān ma'shūkā bisiyār (nāzūk) ast*. (*nafīs*; *latīf*; *nigārīn*; *nāzanīn*.)

DELICIOUS—This is a most delicious morsel.—*īn lukma bisiyār laẓīz ast*. Or, *maza,e īn lukma khānī nafīs ast*. Or, *laẓẓat-i-īn lukma marghūb ast*.

DELIGHTED—I was greatly delighted to see him.—*az dīdan-i-o bisiyār khūshnūd shudam*.

DELIRIOUS—The fever is so violent that he is sometimes delirious.—*tab chandān sakht ast ki gāhe (be hosh) mī-shavad*. (*madhūsh*; *hazīyān*; *hazzār*.) Or, *bukhār chandān mahrūr ast ki gāhe (o-rū ghash mī-dihad)*. (*hawāss-i-o mī-bāzad*.)

DELIVER—Did you deliver to him my message?—*paigham-i-marā bado (dāded)? (rasānīded)*.

DELIVERED—He delivered his brother from much distress.—*o barādar-i-khud-rā az (ḥālat-i-kharābī najāt dād)*. (*bisiyār harānī khalāṣ kard*; *nā musā'adat-i-rozgār rihānīd*.)

DEMAND—Have you any demand upon me?—*āyā az man hech (dā'iya) dāred?* (*da'wā*; *iddi'ā*; *bāz khwāst*.) Or, *āyā az man chīze iktizā dāred?*

DEMANDED—He demanded more than his due.—*o az karz-i-khud ziyāda (ṭalabīd)*. (*ṭalab kard*; *da'wā kard*; *dar khwāst kard*; *iddi'ā kard*.)

**DENIES**—He denies having said this.—*o az guftan i-în sukhān* (*inkār mī-kunad*). (*munkir mī-shavad; ibā mī-kunad; tanākūr mī-kunad*.)

**DEPART**—When do you intend to depart?—*irāda,raftan kai dāred?* Or, *kai alwidā' khwāhed shud?* Or, *īn jā-rā kai alwidā' khwāhed guft?* Or, *az īn jā kai (tash-rīf khwāhed burd)?* (*murakhhkhaṣ khwāhed shud; kadam ranja khwāhed farmūd; 'inān-i-'azīmat mun'atīf khwāhed sākht; nuhzat khwāhed farmūd*.)

**DEPEND**—I cannot depend upon what he says.—*ān chi o mī-goyad bar ān i'timād na mī-tawānam kard*.

**DEPENDS**—That depends upon the state of my health.—*ān kār ba tan-durustī, e man (maukūf) ast*. (*muta'allik; munḥaṣir*.) Or, *īn sukhān ba (ṣiḥḥat)-i-man muta'allik ast*. (*ṣaḥīḥu-l-badan*.)

**DEPOSITORY**—This is a depository for books.—*īn kutub-khāna ast*.

**DEPTH**—What is the depth of this tank?—*'umuk-i-īn harūz chīst?* Or, *'amīk-i-īn (ghadīr) chīst?* (*āb-gīr; āb-dūn; burka; tālāb*.)

**DESCRIPTION**—What description gave he of the place?—*o wasf-i-ān jā chi sūn kard?* Or, *o ān jā-rā chīgūna baiyān kard?* Or, *o (sharḥ)-i-ān jā chīgūna dād?* (*tāfsīl; taḥsīr*.)

**DESERVE**—They deserve to be punished.—*eshān (lā, ik-i-sazā) and*. (*mustahikk-i-'azāb; kābil-i-tarībikh; sazāwār-i-'iṭāb*.)

**DESIRE**—I will desire him to do so.—*man ḥukm khwāham kard ki o ham chunīn bi-kunad*.

**DESIRE**—I have a great desire to see him.—*man ba dīdan-i-o (ishtiyyāk-i-kāmil dāram)*. (*mushtāk hastam; shā, ik hastam*.) Or, *silsila, e shauk-i-dīdan-i-o dar gardān-i-dīl-i-khud dāram*. Or, *dar sar-i-dīdār-i-o mī-bāsham*.

**DESIROUS**—He is very desirous of seeing you.—*o barā, e dīdan-i-shumā bisiyār (arzūmand) ast*. (*mushtāk*.)

**DESPAIRS**—He despairs of accomplishing his object.—*(tawakkū' na dārad) ki kār-i-khud-rā ba sar rasānad*

(*ma,yūs ast ; nā ummed ast.*) Or, *o-ra (ummed-i-ba sar āwardan)-i-kār-i-khūd nist.* (*riyā-i-sar anjām dūdan ; intiḡār-i-tamām kardan.*)

**DESPAIRED**—He despaired of life.—*o dil-i-khūd-rā az jān (burīd).* (*bar dāsht.*) Or, *o dil-i-khūd-rā az jān bar girift wa ba marg nihād.* Or, *o dast-i-khūd az jān shust.* Or, *tushna wa be nawā rū,e bar khāk wa dil bar halāk nihād.* Or, *az zindāgānī ma,yūs gasht.* Or, *az 'umr ummed bar kund.*

**DESPISE**—We ought not to despise any one.—*bāyad ki mā kase-rā (khwār) na dārem.* (*hakīr.*) Or, *bāyad ki mā az kase (mutanaffur na bāshem).* (*nafrat or karāhiyat or tanaffur na kunem.*)

**DESTROYED**—Your papers have been all destroyed.—*kāghaz-hā,e shumā hama (tabāh) shuda ast.* (*kharūb ; makh-rūb.*)

**DETAIN**—Do not detain the servant any longer.—*khādīm-rā ziyāda az īn (muntazir ma guzār).* (*dar intiḡār ma dār or guzār ; mu'attal ma dār.*)

**DETERMINED**—I am determined to do as you recommend.—(*kaṣḍ*) *karda am ki ba ḥasb-i-naṣīhat-i-shumā 'amal bi-kunam.* (*taṣmīm ; nīyat ; 'azm ; mukarrar ; irāda.*) Or, *kamar basta am ki &c.*

**DICE**—He was ruined by playing at dice.—*o ba sabab-i-ka'batain-bāzī tabāh shud.* Or, *o tamām māliyat-i-khūd-rā dar ḡimār-bāzī (talaf kard).* (*ba hawā dād ; ba bād-i-fanā dād ; ba ḥālat-i-tabāh rasānid.*)

**DICTIONARY**—See if this word is in the dictionary.—*dar kitāb-i-lughat bi-bīn ki īn lafẓ ast yā na.*

**DIFFERENT**—People are of different opinions on the subject.—*az bābat-i-īn amr mardumān (mukhtalifu-r-rā,e and).* (*rā,e mukhtalif dārand ; mutafik-u-r-rā,e nīstand ; mukhālifu-r-rā,e and.*)

**DIFFICULT**—Do you think that the English language is difficult?—*āyā taṣawwir mī-kuned ki zabān-i-īnglīzī (mushkīl) ast ?* (*mughlak ; ḡhalīk ; dushwār ; muta'azzir ; muta'assir.*)

- DIG—Dig up this jungle.—*in khārbunhā az bek̄h bar kan.*
- DILIGENCE—It requires only diligence.—*fakaṭ (jidd o jīhad) zurūr ast. (koshish; sa'i; 'arāk-rezī.)* Or, *bāyad ki shumā dar in kār ba sabīl-i-(istimrār) mashghūl bāshed. (mudāwamat; muwāzabat; istidāmat.)*
- DILIGENT—They are diligent scholars.—*eshān ṭālibān-i-mu-jāhid and. Or, eshān talmīzān-i-miḥnat-kush and.*
- DIM—Her eyes are become dim through age.—*az sabab-i-pīrī za'f-i-bašārat ān zan-rā girifta ast. Or, az bā'is-i-kuhn-sālī chashm-i-ān fariṭta kam-naḡur shuda ast.*
- DINNER—I must go now, it is dinner time.—*waḡt-i-shām ast, marā bāyad raft.*
- DIRECT—This is the direct road to Shiraz.—*in (rāh) ba Shīrāz rāst mī-ravad. (minhāj; tarīḡ; sabīl.)*
- DIRECT—Please direct me where to find him.—*az rāh-i-mihr-bānī ba man nishān bi-dihed ki bado mulāḡāt kuja bi-kunam.*
- DIRECTIONS—I will attend to your directions.—*man ba naṣīhat-i-shumā mutawajjih khwāham shud. Or, man muṭābiḡ-i-dastūr-u-l-'amal-i-shumā tawajjuh khwāham kard.*
- DIRTY—This road is very dirty.—*in rāh bisiyār (ghalīḡ) ast. (pur az khilāb; pur az wahal; najis; palīd.)* Or, *dar in širāt khas wa khashāk ast.*
- DISADVANTAGE—If you act thus, it will be to your disadvantage.—*in kism raftār namūdan dar bāb-i-shumā nuḡṣān dārad. Or, agar in chunīn khwāhed kard, nuḡṣān khwāhed yāft.*
- DISAGREE—They disagree with one another.—*eshān l. yak dīgar (mukhālīf and). (mukhtalīf and; ikhtilāf dārānd.)*
- DISAGREEABLE—On that account it is very disagreeable.—*ba bā'is-i-ān bisiyār (nā muwāfiḡu-t-ṭab') ast. (nā maṭbū'; nā marghūb; nā maḡbūl; maskhūt; makrūh.)*
- DISAGREEMENT—They have disagreement.—*darmiyān-i-eshān (nā muwāfiḡat) ast. (ikhtilāf; nifāk; be-itisfāki; nakīz.)*

- DISAPPOINTED—I was much disappointed.—*man bi-l-kull (maḥrūm) shudam.* (be bahra ; nā ummed ; ma,yūs.)
- DISCHARGE—He is now able to discharge his debts.—*hālan karzhā,e khud-rā adū mī-tawānad kard.*
- DISCIPLINE—This army is without discipline.—*in 'askar kawū'id na mī-dānad.* Or, *in lashkar (be kūnūn) ast.* (lā nigām ; be ā,in.)
- DISCONTINUED—The custom is now discontinued.—*ilhāl an rasn (mansūkh) ast.* (mardūd ; mankūf ; nā mura'waj)
- DISCOURAGES—What you say discourages me.—*kaul-i-shumā marā (nā ummed) mī-kunad.* (be dil ; ma,yūs ; takhwīf.)
- DISCOURSE—Come, let us hold a discourse.—*biyā tū mā (makūlima) bi-kunem.* (kīl-kūl ; guft o shunīd ; guft o gū,e.)
- DISCOVERED—I have not as yet discovered the thief.—*tā in waqt duzd-rā (na yūfta am).* (paidū na karda am ; ba dast nayāwarda am.)
- DISCOVERY—That is an important discovery.—*ān (ijād) bisiyār khūb ast.* (ikhīrā.)
- DISCRETION—He has ability, but wants discretion.—*(kābilīyat)<sup>1</sup> dūrad wa lekin (imtiyāz)<sup>2</sup> na dūrad.* <sup>1</sup>(liyākat ; 'akl.) <sup>2</sup>(tamīz ; intibāh ; ihtiyāt.)
- DISGUISE—Let us not use disguise.—*mā-rā fareb kardan na bāyad.*
- DISGRACE—To do so would be a disgrace to us.—*az chunīn kardan āb rū,e mā rekhta khwāhad shud.* Or, *az chunīn munkire mā dar chūh-i-inf'āl khwāhem uftād.* Or, *in fi'l ba mā (mazillat) khwāhad āward.* (zillat ; karāhiyat ; be 'izzatī ; be ḥurmatī ; faẓīḥat ; ṭa'nat.) Or, *in fi'l marā (makrūh) khwāhad sākht.* (mulawwaṣ.)
- DISHONEST—They are very dishonest.—*eshān kharī (khā,in) and.* (be-diyānat ; khiyānat-kār.) Or, *khiyānat-i-eshān ma'rūf ast wa fasād-i-afṣad ṣāhir.*
- DISLIKE—I dislike their company very much.—*murāfiqat-i-eshān bi-l-kull pasand na dāram.* Or, *az mukhālīfat-i-eshān (dar dil-i-man nafrat padīd mī-āyad).* (karāhiyat



or *tanaffur* or *hakārat dāram*.) Or, *dar silk-i-muwā-nisat-i-eshān munsalik shudan na mī-khīpāham*. Or, *az māndan dar halka, e shūbat-i-eshān dil-am mutanaffir mī-shavad*.

**DISMISSED**—The king dismissed the courtiers.—*pādshāh ahl-i-darbār-rā (murakhkhaṣ) kardand*. (*rukhsat*; *bar-khāst*.)

**DISOBEY**—I cannot disobey his orders.—*man radd-i-far-mān-i-o-rā na mī-tawānam kard*. Or, *man hukm-ash na mī-tawānam shikast*. Or, *man na mī-tawānam ki (sar-i-khud az halka, e inkiyād-ash bar āwaram)*. (*ādūl-i-hukm-ash bi-kunam*; *ghāshīya, e mutāba'at-i-o az dosh-i-khud biyūn-dāzam*.)

**DISPLAYS**—Herein he displays great talent.—*dar īn maṣlaḥat (istī'dād-i-o zūhīr mī-shavad)*. (*fīrāsāt-ash ba zūhūr mī-āyad*; *idrāk-ash huwaidā mī-āyad* or *gardad*; *zakāwat-ash padīd mī-āyad*; *majāl-ash rukh mī-namāyad*.)

**DISPLEASED**—They became much displeased.—*eshān bisiyār (nā khūsh) shudand*. (*mukaddar*; *ranjīda*; *āzurda*; *tīra*.)

**DISPOSE**—Can you dispose of these goods for me?—*īn āshiyā barā, e man ba (tījārat) farokhtan mī-tawāned?* (*saudā*.)

**DISPUTE**—What is the dispute between you two?—*mā bain-i-shumā har dū chi takrār ast?* Or, *darmiyān-i-shumā wa o chi (baḥṣ) ast?* (*mubāḥaṣa*; *ibtiḥāṣ*; *kāziya*; *shor wa fasād*; *nizā'*; *munāza'at*; *tanāzu'*; *lhar-khasha*; *mujādila*.)

**DISSATISFIED**—Why are you dissatisfied?—*chirā (ghair-rāzī) hasted?* (*az īn amr be rāzī*; *nā rāz*.)

**DISSOLVES**—The sun dissolves the snow.—*āftāb yakh-rā gudāzad*. Or, *partāb-i-snams baraf-i-nishasta-rā āb mī-kunad*. Or, *tāb-i-khushed yakh busta-rā ḥall mī-kunad*.

**DISSUADE**—Cannot you dissuade him from doing so again.—*shumā o-rā (man' na mī-tawāned kard) ki o īn chūn kār bāz na kunad?* (*mānī' na mī-tawāned shud*.)

**DISTANCE**—What distance is the city of Baghdād from this place?—*az in jā shahr-i-baghdād chi mufāsala dūrad?* Or, *mā bain in jā wa shahr-i-baghdād chi kadur (tufāwat) ast?* (*bu'd; bu'id; maşāfat; masāhat.*)

**DISTENDED**—Having distended his belly with food, he at last perished.—*shikam-i-khud-rā pur az ta'am kurda (halāk shud).* (*faut shud; jān-i-zindagīyash lab rez gasht; safr-i-ākhirat kard; intikāl kard; riḥlat namūd; ba halāk rasīd; jān ba ḥakk taslīm kard; jān-ash bar āmad; az dāru-l-fanā ba dāru-l-bakā shitāft; az jahān-i-fānī rakht bur bast; dā'i ajal-rā labbaik giḥt; az jān widā' kard; nearly, jān-ash ba lab āmad; ba jān āmad.*)

**DISTINCT**—His articulation is clear and distinct.—*talaffuz-i-o şāf wa (şahīḥ) ast.* (*makhrāj-dār.*)

**DISTINGUISH**—I cannot distinguish these two letters.—*mā-bain-i-in ḥaraf har dū (tafrīḥ) na mī-tawānam kard.* (*fark; intiyāz; tamīz; mumāyiz.*)

**DISTRESS**—She is now in great distress.—*aknūn ān bānū dar (muşibat-i-shadīd) uftāda ast.* (*sakhtī; iẓtirāb-i-tamām; tang-dastī.*) Or, *ilhāl ān sūdat (dīl-āshufta) ast.* (*parāganda wa pareshān khātīr; khasta-khātīr.*) Or, *beḥ-i-jum'iyat-i-khātīr-ash burīda ast wa gul-i-ārām pazhmūda.*

**DIVERSION**—This is their diversion.—*in kār (bāzī),e eshān ast.* (*tafarruh-i-dīl; nuzhat-i-khātīr; nishāt-i-ḥalb; tarab-i-dīl.*) Or, *az in kār imbisāt-i-ḥab' ḥāsil mī-namāyand.*

**DIVIDEND**—A dividend on his estate will be paid the first of next month.—*ba tārīkh-i-ghurra,e māh-i-āyanda (kist) az māl-ash dāda khwāhad shud.* (*maḥsum; ḥisṣa; pāra; balḥsh.*)

**DOCK**—The vessel is now in dock repairing.—*jahāz ilhāl barā,e (marammat dar sunār) ast.* (*ta'mīr shudan dar ta'mīr-khāna,e jahāz.*)

**DOCTRINE**—This is very strange doctrine.—*in usūl-i-bisiyār 'ajīb ast.*

**DOSES**—He has taken two doses of this medicine.—*o dū*

*khurāk az īn dawā khurda ast* Or, o dū ḥabba.e dārū girifta ast (pills).

DOUBLE—Double this string, and then it will do.—*īn rasan-i-bārīk dū tā bi-kun ki kifāyat khwāhad kard.* Or, *īn rasan (muḥa'af bi-kun) tā ba kār bi-khurad.* (dū chand bi-kun; taḥ'if bi-sāz; aḥ'af bi-kun.)

DOUBLE—Is this paper double?—*āyā īn kāghaz dū tā ast?*

DOUBTFUL—It is doubtful if he will come.—*dar būb-i-āmadan-ash (shakk) ast.* (shabha.) Or, *āmadan-ash tashkīk dārad.*

DRAG—How can one horse drag such a load?—*yāk asp chīgūna īn chunīn bār mī-tawānad kashīd?* Or, *ba chī taur yak asp kifāyat-i-kashīdan-i-īn bār mī-kunad?*

DRAIN—There is a drain under the house.—*zer-i-khāna (badar-rau) ast.* (āb-guḡar; āb-lūla; jūb; āb-rāh; bālū'at.)

DRAUGHT—Give me one draught of water.—*yak (kaṭrā), āb ba man bi-dih.* (jur'a.)

\*DRAW—Make the figures, and draw a line.—*hindasā bi-nawīs wa (khatt) bi-kash.* (saṭar.)

DRAWBACK—Is there any drawback on these goods?—*bar īn asbāb hech (dastūrī) ast?* (vaḥ'ī'at, pl. waḥ'ī'.)

DREAM—I thought thus in a dream.—*dar khwābe īn chunīn (dīdam).* (khayāl dāshtam; muḥlīn sākhtam.)

DRESS—He cares nothing about dress.—*o az bābat-i-libās-i-khud fikre na dārad.* Or, o ba (poshāk) dil-i-khud-ash na mī-dīhad. (taḡzīb kardan; libūs kardan.)

DRESSING—Wait a little, he is now dressing.—*andake sabr bi-kun ki o (libās mī-poshad).* (mulabbis mī-gardad; libūs-i-khud-rā dar bar mī-kunad.)

DRIVES—He always drives very fast.—*o hamesha kāliska zūd mī-rānad.*

DROVE—I drove a nail into the wall.—*man mekhe-rā dar dīwār (zadam).* (koftam.)

\* Parallel line *khatt-i-mutawāzī.*  
Circular „ „ *mustadīr.*

Right line *khatt-i-mustakīm.*  
Curved „ „ *munḥamī.*

DRUM—The drum is beat in the fort daily.—*roz-marra abl dar hiṣṣār nawākhta mī-sharad.* Or, *har roz naubat dar ki'l'a mī-zanand.*

DRY—This house is exceedingly dry.—*in khāna ba ghāyat (khushk) ast.* (*ṣamīl*; *ṣāmīl.*)

DUE—That note falls due to-morrow.—*mī'ād-i-ān barāt fardā tamām khwāhad shud.* Or, *wa'da, e ān dast-āwez fardā ba itmām mī-rasad.*

DUMB—She is both dumb and deaf.—*ān zan ham (gung) wa ham kar ast.* (*lāl*; *bukum.*)

DUNCE—He has learned so long, yet he is a dunce.—*muddat-i-madīd khwānda ast wa lekin hancz ablā, e ast.*

DURABLE—Real and durable happiness is not attainable on earth.—*dar in dunyā (rāhat-i-aṣlī wa mustakīm) mu-yassar nīst.* (*'aish-i-'ain wa pā,edār*; *ṭarab wa nashūt-i-bākī*; *'ishrat-i-aṣlī wa kū,im*; *masarrut-i-ḥakīkī wa ṣābit*; *imbisāt-i-mukhlīṣ wa mustamarr.*)

DUTY—Do these articles pay duty?—*āyā in ajnās mahṣūl-i-gumruk dārand?* Or, *āyā in asbāb gumrukī ast?*

DWARF—A dwarf is one who is little in stature.—*shakhṣe-rā (kotāh-kadd) mī-goyand ki kadd-i-kotāh dārad.* (*kaṣīru-l-kadd.*)

DWELL—Dwell where he may, he is unhappy.—*jā, e ki o manzil dārad nā khūsh mī-mānad.*

## E.

EAGER—He is eager to undertake the business.—*o (mīshṭāk) ba kār kardan ast.* (*shā,ik.*) Or, *o ishtiyāk ba kār kardan dārad.* Or, *khwāhish dārad ki kār ba zimma, e khud gīrad.*

EAGERNESS—He shows great eagerness to learn.—*ba dars khwāndan khwāhish-i-bisiyār (zāhir mī-kunad).* (*mī-namāyad.*) Or, *ba tadrīs dīl-i-khud-rā mī-dīhad*

EARS—You deafen one's ears by your noise.—*ba shor-i-shumā goshkhā, e mardum (pāra) mī-shavad. (darīda.)*

EARN—In this way I can earn ten rupees a month.—*badīn taur man dah rūpaiya fī māh hāsil mī-tawānam kard.*

EARNEST—You are not in earnest in what you say, you only jest.—*shumā rāst na mī-goyed, shaukhī mī-kuned. Or, dar guftār-i-shumā sadākat nīst balki (tamashkur) ma'lūm mī-shavad. (zarāfat; mazāhat; hazal-būzī; tīb-āmezī; muṭāyaba-go, ī; bazla-go, ī; laṭīfa-go, ī; imbisāt.)*

EARNEST—I gave ten rupees earnest money.—*man dah rūpaiya ba ṭarīk-i-(ba'āna) dādam. (ta'rīb; tamsīk.)*

EARTHENWARE—They manufacture earthenware.—*eshān (zurūf-i-sifālī) mī-sāzand.*

EARTHQUAKE—An earthquake was felt lately in this neighbourhood.—*chand roz guzashta dar īn nawāhī larza, e zamīn būd. Or, kabl az īn dar īn maḥalla (jumbish)<sup>1</sup>-i-zamīn (āmad)<sup>2</sup>. <sup>1</sup>(tazalzul; zulzala.) <sup>2</sup>(uftād.)*

EAST—Do you travel east, west, north, or south?—*āyā ba sū, e mashrik, yā maghrib, yā shumāl yā janūb safr mī-kuned?*

EASE—He lives at ease.—*o rozgār-i-khud-rā dar (khūshī) mī-guzrānad. (rāfāhiyat; ārām; 'aish; farāghat; rūḥat; tana'um; asā, ish; fārighu-l-bāligh; farkhanda-hālī; khurramī; amn; imbisāt.)*

EASY—I will set you an easy lesson.—*shumā-rū sabak-i-(āsān) khwāham dād. (sahl; ṣalīs; as, hāl.)*

EAT—[In Persia people eat according to their class, thus:—*hakīmān ser khurand; 'ābidān nīm ser khurand; zahīdān tā sadd ramk khurand; pīrān khurand tū 'arak bar āyad; jawānān khurand tā ṭabak bar gīrand.*]

EBB—The tide has begun to ebb.—*jazr-i-āb-i-baḥr shurū' shuda ast. Or, āb-i-baḥr (jazr shudan girifta) ast. (dar ibtidā, e jazr.)*

ECLIPSE—There will soon be a solar eclipse.—*ba'd az chand roz (kusūf-i-āftāb wāq'i) khwāhad shud. (āftāb mahyūb; āf'āb giriftā.)*

EDGE—I saw him sitting on the edge of the river.—*ba kinār-i-nahr o-rā nishasta dīdam. Or, man o-rā dīdam ki ba lab-i-rūd nishasta būd.*

EDITOR—Who is the editor of this newspaper?—(*muhtamim*)-i-*in akhbār-nāma kīst?* (*rākim-i-wakū,ī*; *muharrir-i-akhbār-nāma*; *wakā,ī-nigār*; *muwallif*.)

EDUCATION—She has written a book on education.—*īn 'uqila kitābe dar bāb-i-tarkīb-i-ta'līm (taṣnīf) karda ast. (ta,lif.)*

EFFECT—I gave him medicine, but it had no effect.—*man o-rā dūrū dādam, ammā (aṣar na kard). (mu,assir or fā'idamand or az o fā'ida na shud.)*

EGGS—I saw a bird's nest with four eggs.—*āshiyāna,e murgh dīdam ki dar ān chahār baiza būd.*

ELEGANT—Hers is an elegant house.—*khāna,e ān zan pur takalluf wa khūsh-namā ast.*

ELOQUENT—He is very eloquent.—*o bisiyār (faṣīḥ) ast. (balīgh; zabān-āwar; sulḥan-rān; sulḥan-guzār; faṣṭaḥat-pardāz; ṣarīḥ-u-l-kalām; sarī'u-l-kalām; ṣāhib-i-balāghat.) Or, o bisiyār faṣāḥat dārad.*

EMPIRE—China is a large empire.—*mulk-i-chīn mamlakat-i-(wasī') ast. (mabsūt; basūt; madīd; mamdūd; kushāda.)*

EMPLOY—Who will employ such people?—*ba chunīn ashkhāṣ ki (shughl) khwāhad dād?* (*khidmat; kār o bār.*) Or, *chunīn mardumān-rā ki (mashghūl) khwāhad kard?* (*mushtaghāl.*)

EMPLOYER—Who is your employer?—(*munīb*)-i-*shumā kīst?* (*ūghā; ūkā; kār-farmā.*)

EMPLOYMENT—What is your employment?—(*kār*)-i-*shumā chīst?* (*shughl; ishtighāl; kasb; peshā; hīrfa; ṣinā'at.*)

EMPTY—This house is empty, it has no tenant.—*īn khāna khālī ast kirāyadār na dārad.*

ENCLOSE—Enclose my letter in yours.—*andar-i-khatt-i-khud ruk'a,e marā bi-kun. Or, khatt-i-marā dar khatt-i-khud (malfūf) bi-kun. (tai; lifāfa.)*

ENCOURAGES—Your former kindness encourages me.—

*mīhrbānī, e sābika, e shumā marā ummed mī-dihad. Or, talattuf-i-peshīn-i-shumā marā (jur, at) mī-dihad. (tasallī.) Or, alāf-i-salf-i-shumā dil-i-marā (istimālat) mī-kunad. (tahrīs ba kār.)*

ENCOURAGEMENT—This affords me encouragement—in *ba man (tasallī) mī-dihad. (istimālat; taḥrīs; taḥrīk.)*

END—There is no end to his talking.—*kūl-kāl-i-o intihā na dārad. Or, suḥḥan guftan-i-o-rā andāza nīst.*

ENDEAVOUR—I must endeavour to see him to-day.—*marā bāyad ki imroz (ba mulākāt-i-o) sā'ī bi-namāyam. (mulākāt bā o; mulākāt-i-o-rā.) Or, bāyad ki imroz ba (dīdār-ash ḥaṣḍ bi-kunam). (sharf-i-mulāzīm-ash 'azm bi-sāzam.)*

ENDORSEMENT—This note wants your endorsement.—*in tamassuk dast-khatt-i-shumā mī-khwāhad. Or, bar in barāt ṣaḥīḥ-i-shumā (zarūr) ast. (lāzīm; dar-kār.)*

ENEMY—The cat is the enemy of the mouse.—*gurba ba mūsh 'adāwat-i-(zātī) dārad. (jibillī; ṭab'ī.) Or, gurba wa mūsh bāham az asliyat mukhtalif and. Or, mā bain-i-gurba wa mūsh az sirisht (ikhṭilāf) ast. (khilāf.)*

ENERGY—He goes to work with great energy.—*o ba sar garmī, e tamām (ba) kār mashghūl mī-shavad. (dar.) Or, o ba kuvvat-i-dil kār mī-kunad. Or, az jān wa dil sa'ī, e kār mī-namāyad.*

ENGAGED—I have engaged him as my servant.—*man o-rā ba ṭawr-i-naukar (guzāšta) am. (mukarrar kardā; dar kār mu'ayyan kardā.) Or, man o-rā naukār dāshta am.*

ENGAGEMENT—I have an engagement this evening, and therefore cannot accept your invitation.—*imshab (shughle) dāram lihazā da'wat-i-shumā ijābat na mī-tawānam kard. (To dinner, da'wat-i-ziyāfat; to a dance, da'wat-i-raḳṣ; to a party, fête, da'wat-i-mihmānī, da'wat-i-suḥbat.)*

ENGLAND—Have you ever been in England?—*āyā dai mulk-i-inglistān gāhe būda ed?*

ENGRAVER—Send for an engraver.—*(muhrkane)-rā bi-ṭalabed. (ḥakkāke.)*



ENJOY—I enjoy this season of the year.—*az īn mauṣim-i sāl rāḥat mī-gīram.* Or, *az nī'mat-i-ḥazz-i-mauṣim (muta-matti') mī-shavam.* (*mutaluzziz.*)

ENTER—Who will enter this cave?—*dar īn ghār ki dākhil khwāhad shud?* Or, *dar īn maghāra ki (dākhil) khwāhad kard?* (*madkhal; dukhul; tadakhkhul.*) Or, *dar īn kahf ki dar khwāhad āmad?*

ENTIRELY—That news is entirely false.—*ān khabar bi-l-kull darogh ast.* Or, *ān afwā sar ā sar kāzib ast.*

EQUAL—Is your writing equal to mine?—*navishta-e tū barābar-i-dast-khatt-i-man mī-bāshad?* Or, *dast-khatt-i-tū lāf-i-barābari-e dast-khatt-i-man mī-zanad?* Or, *tahrīr-at ba tahrīr-am (masāwī) ast?* (*mutasāwī.*) Or, *raḥam-at ba raḥam-am sawīyat dūrād?*

ENVY—Envy is hateful.—*ḥasad makrūḥ ast.* Or, *rishk karīḥ ast.* Or, *ḥasrat (kabīḥ) ast.* (*makbūḥ; mazmūn.*)

ERRAND—He went there, but forgot his errand.—*o ān jā raft, magar paighām(-i-khud-rā farāmosh kard).* (*az yūd-ash raft; -i-khud-rā mansī kard.*)

ERRONEOUS—It is incumbent on us to forsake erroneous opinions.—*mā-rā lāzim ast ki kḥayālāt-i-maḥāl bi-gu-zārem.* Or, *zarūr ast ki mā (taṣawwīrāt-i-nā marbūṭ az dast bi-dihem).* (*rā,ehā,e bāṭil az sar badar bi-kunem.*)

ERROR—Do you see any error in this writing?—*āyā dar īn nawishta hech ghalat mī-bīned?*

ESCAPED—They escaped from prison.—*az zindān rū ba firār nihādand.* Or, *az ḥabs gurekhtand.* Or, *az maḥbas mafrūr gashtand.* Or, *az sijn zahūf kardand.*

ESPECIAL—This is a matter of especial moment; the rest is by no means essential.—*īn muḥaddama bisiyār zarūr ast, bāki hech (muṣāyaka nīst).* (*ihtiyāj na dūrād; zarūr-at na dūrād.*)

ESTABLISHED—This law has lately been established.—*īn kānūn dar īn rozḥā (mu'aiyan) shuda ast.* (*muḥarrar; bar qarūr; muṣawiz; murawaj.*)

ESTATE—He left all his estate to his eldest son.—*o ḥama*

*māl-i-khud-rā ba pisar-i-a'zam ba waṣīyat dād.* Or, o murd wa waṣīyat kard ki imlāk-i-man ba pisar-i-buzurg-am dāda shavad.

ETERNAL—They who fear God will obtain eternal happiness.—*ānān ki az allāh-i-ta'ālā tarsand rūhat-i-'uḳba khwāhānd yāft.* Or, *ānān ki az khudā khawf mī-dārānd 'aish-i-(mudām) ḥāṣil mī-namāyānd.* (*jāwīd*; *abadī*; *lā fanā*; *bā bakā*.)

EUROPEAN—European articles are now plentiful.—*chīzhā-e farangistān hālan (farāwān) and.* (*wāfir*; *ba ifrāt*; *ba kaṣrat*; *kaṣīr*; *ba wafūr*.)

EVEN—Draw two even lines.—*dū khatt-i-mutawāz bi-kash.*

EVIDENT—It is evident you are mistaken.—(*zāhir*) *ast ki shumā ghalaṭī khurda ed.* (*wāzih*; *huwaidā*; *paidā*; *roshan*; *āshkār*; *mubaiyin*; *ba wuzūh*.)

EVENING—I expect to see him this evening.—*man imshab mulākāt-i-o-rā (intizār mī-kasham).* (*muntazir mī-bāsham*.) Or, *man imshab muntazir-i-tashrif-i-o mī-bāsham.*

EVENT—This is a melancholy event.—*in wāḳ'ia ghamnūk ast.* Or, *in sāniḥā maghmūm ast.* Or, *in ḥudīṣa andoh-ūqīn ast.* Or, *in ittifāk ranj-āwar ast.*

EVIDENCE.—By the evidence produced in court, his guilt was proved.—*ba gawāhī ki dar 'adālat āwardānd jur-mash (ṣābit) shud.* (*maṣbūt*; *ṣabūt*; *iṣbāt*; *ṣabāt*.)

EVIL—His coming caused much evil to many.—*az āmadān-ash ba jam'-i-kaṣīr kabāḥat rasīd.* Or, *āmadān-ash muijib-i-(ranj)-i-unās gardīd.* (*malāl*; *āshob*; *dāhiyat*.)

EVIL—In this world evil and good are found.—*dar in jahān badī wa neko, bāham marjūd ast.* Or, *dar in dunyā kabāḥat wa ṣalāhiyat yāfta mī-shavānd.*

EXALTS—He neither exalts nor abases himself.—*o na khweshtan-rā fuzūnī nihād na tan dar zabūnī dihad.* Or, *na khud-rā tarjīḥ dihad wa na zabūn sāzād.*

EXAMPLE—That lady is an example to all around her.—*ān bānū barā-e digar bānūwān (miṣāle) ast.* (*zarbu-miṣāl*; *namūdār*; *unmūdaj*; *unmūzaj*.)

EXCEEDS—He exceeds every one in intelligence.—*o dar dānū,ī (bar hama sabkat mī-barad). (az hama go,e sabkat mī-rabayad; az or bar hama musābiqat mī-kunad or barad.)*

EXCEPTIONABLE—What you propose, I think, is exceptionable in one particular.—*ānchi shumā tajwīz mī-kuned, dar ān yak dakika (kābil-i-ī'tirāz) ast. (lā,ik-i-šanīyat; mustāšnī.) Or, maslahate ki shumā mī-farmāyed dar yak nukta jā,e (istishnā) mī-būshad. (ī'tirāz.)*

EXCHANGE—I will give you this in exchange for that.—*man ba 'iwaz-i-ān īn chīz ba shumā khwāham dād. Or, man īn chīz-rū ba ān chīz ba shumā (tabaddul) khwāham kard. (badal; 'iwaz; tabdīl; istibadāl.)*

EXCHANGE—The exchange is a place where merchants meet to transact business.—*bāzār-gāh jā,e ast ki tājīrān barā,e ījrā,e kār-i-tijārat jam' mī-shavand. Or, (mabdal) jā,e ast ki dar ān saudāgarān ba jihat-i-dād o sitad bāham gird mī-āyand. (mašrif.)*

EXCHANGE—I have no desire to exchange situations with you.—*man khwāhish na dāram ki jā,e khud-rū ba jā,e shumā badal bi-kunam.*

EXCITE—Let us excite each other to study —*biyā ki mā yak dīgar-rū (tahrīš ba ta'līm) bi-kunem. (tahrīš-i-ta'līm; targhīb-i-tadrīs.)*

EXCUSE—Pray excuse my not having formerly written to you.—*az 'adam-i-nawishtan-i-man az rū,e lutf ma'zūr bi-dāred.*

EXCUSES—They made many excuses.—*eshān bisiyār 'uzr (kardand). (āwardand; nihādand.) Or, eshān bisiyār ma'zarat khwāstand.*

EXECUTOR—Who is the executor to his estate?—*wašī,e (warṣa),e o kīst? (īrṣ; mīrās; maurūsa.)*

EXECUTED—Three men were executed for murder last Monday.—*dū shamba guzashta ba sabab-i-khūn-afshānī si mardumūn (tanūb andūkhta) shudand. (ba dar kashīda; šalāba zada.)*

EXPECT—Do you expect to see him shortly?—*muntazir mī-bāshed ki o-rā zūd bi-bīned*. Or, *mutakki' mī-bāshed ki mulākāt-i-o zūd bi-kuned*. Or, (*mutarakkib mī-bāshed*) *ki mulākāt bado zūd bi-kuned*. (*tawakku' dāred; ummed dāred; mutawakki' or mutaraṣṣid mī-bāshed*.)

EXPULSED—The king expelled him from the land.—*bād-shāh farmūd tā o-rā az diyār (ikhrāj) kardand*. (*kharij; jila, e waṭn; badar; berūn*.)

EXPENSE—What will be the expense of doing this?—*az kardan-i-īn kharch chi kadar khwāhad būd?*

EXPERIENCE—He has experience in business.—*o dar kār tajriba dārad*. Or, *o dar kār (mushakk) ast*. (*ahl-i-imiṭhān*.)

EXPLAIN—If you ask, he will explain any part which you do not understand.—*ānchi shumā na mī-fahmed agar az o khwāhed porsid o (baiyan)-i-ān khwāhad kard*. (*sharḥ; takrīr; inkishāf; tafsīr; iḡhār; ta, wīl; tabyīn; kashf*.) Or, *agar az o istifsār bi-farmāyed, mushkil-i-shumā ḥall khwāhad kard*.

EXPORTED—Much indigo was exported last month.—*dar māh-i-guzashta nīl-i-firāwān az diyār (rawāna) shud*. (*ikhrāj kardā; naql-i-iṣṣāl kardā; irsāl dāshta*.)

EXPORTATION—These articles are for exportation.—*īn ajnās muntakla ast*. Or, *īn asbāb barā, e (naql-i-iṣṣāl) mī-bāshad*. (*ikhrāj shudan az mulk*.)

EXPRESSED—I don't know how this phrase is expressed in English.—*man na mī-dānam ki īn (kalām)-rā dar lisān-i-inglisī chi sān tarjuma mī-kunand*. (*iṣṭilāḥ; 'ibarat; guftār*.)

EXTENT—This is the extent of their learning.—*ḥadd-i-tā'lim-i-eshān badīn jā ast*. Or, *īn muntahā, e sawād-i-eshān ast*. Or, *badīn (martaba, e) 'ulūm-i-eshān rasīda ast*. (*māya, e*.)

EXTRACT—I showed you an extract from this letter.—*man az īn khatt (intikhābe) shumā-rā namūdam*. (*ijmāle; kaṭ'-i-chīda*.)

EXTRAVAGANT—His children are extravagant.—*farzandān-i-o (musrif) and. (fazūl-kharch; mubazzir; buz-i-māl mī-kun.)*

EYEBROWS—Her eyebrows are arched.—*abrūyān-i-ān zan ba miṣāl-i-mihrāb and.*

EYES—How can you write if you shut your eyes?—*agar shumā chashm-i-khud-rā bi-banded chigūna mī-tawāned nawisht.*

## F.

FABLES—This is a book of fables.—*in kitāb-i-kiṣṣa ast. Or, in kitāb (mushtamīl) bar afsānaha mī-bāshad. (mutaṣammin.)*

FACE—Her face is fair.—*rang-i-rū,e ān bānū (safaid) ast. (sapīd.)*

FACTORY—Formerly there was an indigo factory here.—*pesh az in (kār-khāna,e nīl) in jā būd. (jā,e kār o bār-i-nīl.)*

FAILED—Had it not been for his assistance, I should have failed in my purpose.—*agar o marā (imdad)<sup>1</sup> na mī-namūd (dar ḥuṣūl-i-mudda<sup>2</sup>,e khud mahrūm shudame). <sup>1</sup>(i'ānat; mu'āwanat; dast-girī; pā,e mardī; wasāṭat; himāyat; madad.) <sup>2</sup>(kām-i-dīl-i-man bar nayāmade; yād-i-man bar murād-i-dīl na rasīde; jān-i-arzūyam hamchunān pur mānde.)*

FAINTED—From fatigue and hunger they fainted away.—*az māndagī wa gursinagī dar ghash āmadand. Or, az koft-i-safr wa fākīh ghash giristand. Or, az (hetākātī) wa jū' be-hosh shudand. (faro māndagī; dar māndagī.)*

FAIR—It is now fair, you can go.—*ilhāl āsmān be saḥāb ast, shumā mī-tawāned raft.*

FAITHFUL—He is an old and faithful servant.—*o naukar-i-kadīm wa imāndār ast.*

FALL—He was killed by a fall from his horse.—*o az aspi-khud ba zamīn uftād wa murd.*

FALSE—Be assured that the report is false.—*yakīn kun ki*

in *khabar* (darogh ast). (pāya na dārad; az zewar-i-*sidk* mu'arrā ast; bāṭil ast.)

FAMILY—He has a large family.—o 'iyāl-i-bisiyār dārad.

FAMINE\*—So scarce was corn in that city, that it was feared there would be a famine.—dar ān shahr ghalla chandān (ba killat) būd ki kharuf-i-kaht wa khushk-sālī būd. (kamī.)

FAN—It is now cold, what need have you of a fan?—ilhāl sard ast, zarūratī, e būd-zan chist? Or, hālan mausim-i-sarmā ast, ihtiyāj-i-(bād-kash) chist? (bād-bezan; mir-waha.)

FASCINATED—She has entirely fascinated my heart.—ān parī-rū dīl-i-marā burda ast. Or, ān ma'shūka marā farefta karda ast. Or, ba muhabbat-i-ān māk-rū giriftār āmadam. Or, ān sarw-sahī dīl-am az dast rabūda ast. Or, man dīl az dast dāda, e ān māhwash hastam. Or, tū, ir-i-dīl-am asīr-i-dām-i-ān mushkīn-bū, e gardīda ast. Or, ān dīl-fareb marā az sar o pā dar dām-i-ishk-i-khud andākhda ast. Or, ān (nāznīn) dīl-i-marā bi-l-kull ba khud kashīda ast. (sayād-i-said-i-dīl-i-'āshikān.)

FASTENED—Have you fastened the saddle on the horse?—āyā bar asp zīn nihāda ed? Or, ba asp zīn-rā basta ed? Or, asp-rā zīn karda ed?

FAT—Are these sheep fat or lean?—in gūsfandhā (farbīh)<sup>1</sup> yā lāghīr)<sup>2</sup> and? <sup>1</sup>(samīn.) <sup>2</sup>(nahīf; zaft.)

FATHERLESS—He died there, leaving a widow and five fatherless children.—o ān jū murd wa biwā-zan ba mā' panj farzand yatīm guzāst.

FATIGUED—I am very much fatigued with walking.—az gasht o gard man kofta am. Or, az bisiyār raftan marā (koftagī) girifta ast. (māndagī.) Or, dar rāh darāz rāndam wa (sust) māndam. (furo; dar.)

FAULT—Those things are not yet ready, whose fault is it?—in chīzhā hanoz taiyār nayand, khaṭā az kist?

FAULTLESS—Who is there that is faultless?—kudām kas (be kuṣūr) ast. (ma'sūm; be takṣīr; be khaṭā; be gwīṭh.)

FAVOURABLE—The wind on the river is favourable for going up the river.—*barā,e raftan ba bālā,e nahr bād (murāṣik) ast. (shurṭa.)*

FAVOUR—Pray favour me with your address.—*az rū,e lutf nām o nishān-i-khāna,e khud ba man bi-dihed.*

FAVOURITE—This little boy is my favourite.—*in tiṣṭak'aziz-i-man ast. Or, in kodak (maḥbūb)-i-man ast. (maṭlūb.)*

FEAR—We ought to fear God more than man.—*mā-rā bāyad ki mā har kadar ki az mardumān mī-tarsem ziyāda az ān kharuf-i-khudā dāshta bāshem.*

FEAR—I would have gone there, but I went not, from fear of its being too late ere I arrived.—*man ān jā mī-raftame wa lekin az kharuf-i-der āmadan na raftam.*

FEATHER—This feather is very beautiful.—*in par bisiyār (khūb-šurat) ast. (ḥasīn; jamīl.)*

FEATURES—The features of these two are alike.—*shakl-i-in dū tā ba yak dīgar (mushtabī ast). (mushābahat or ishtibāh dārad; bāham mī-khūrad; mumāṣil or mushabih ast.)*

FEETLE—He is now very feeble; he is unable to stir from home.—*hālān o bisiyār za'if ast wa az makām-i-khud (ḥarakat) na mī-tawānad kard. (taḥarruk; jumbish.)*

FEEDS—The squirrel feeds chiefly upon fruit.—*mūsh-i-par-anda bi-l-khaṣṣa bar mewa zindagī mī-kunad.*

FERRY-BOAT—There is a ferry-boat at this place.—*badīn jā (kishtī,e 'ubūr) ast. (ma'bar; kishtī,e guzāra.)*

FERTILE—The whole soil of that country is fertile.—*tamām zamīn-i-ān diyār (ser-ḥūṣil) ast. (zar-khez; barūmand; kābil-i-zirā'at.)*

FETCH—Go, fetch some fruit out of the garden.—*bi-rau kadre mewa az bāgh biyār.*

FEW—I know not if many or few were there.—*man na mī-dānam ki dar ān jā kaṣīr būdand yā kalīl.*

FIGHT—It is better to sit still than to fight.—*khāmosh nishastan az bar khāstan ba jāng bihtar ast.*

FIGURATIVE—This is a figurative mode of speaking.—*in*



- ṭaur-i-guṣṭ-gū tamṣīl-āmez ast.* Or, *in ṭarz-i-kalām (mu-sajja') ast.* (*murassa'; mukallal; rangin.*)
- FILE—File the screw.—*in pech-rā (sohan bi-kun).* (*bi-sā.e.*)
- FILE—File these papers.—*in kāghazhā-rā (rishta bi-kun).* (*dar miṣal bi-guzār; dākhil-i-daftar bi-kun.*)
- FILL—Fill this tub with water.—*in hauṣ-i-chūbīn-rā az āb pur bi-kun.*
- FINAL—The final dividend on his estate will be paid to-morrow.—*farda (kist-i-ākhīrīn) az imlāk-ash adā karda khwāhad shud.* (*maṣam-i-mu, alkhkhir.*)
- FIND—I have lost my pen, see if you can find it.—*man kalam-i-khud-rā gum karda am, bi-bīned magar ān-rā paidā bi-kuned.*
- FOUND—I found it underneath the table.—*ān-rā zer-i-mez (yāftam).* (*paidā kardam.*)
- FINED—If you do so again, you must be fined.—*agar waqt-i-digar in chunīn kār bi-kuned (az shumā jurmāna girifta) khwāhad shud.* (*ba shumā muṣādīra nihāda.*)
- FINISH—Help me to finish this letter.—*dar (tamām kardan)-i-in khaṭṭ ba man mu'āwanat bi-kun.* (*itmām.*)
- FIRST—What is now the first thing to be done?—*ilḥāl kudām chīz peshtar bāyad kard.*
- FISHERMEN.—I saw some fishermen laying their net.—*chand māhī-gīrān-rā dīdam ki (dām)-i-khud-rā mī-(nihād-and).<sup>2</sup> <sup>1</sup>(shabka; nashbīl.) <sup>2</sup>(gustardand; guzāštand; andākhṭand.)*
- FIT—He is not at all fit for this work.—*o lā, iḳ-i-in kār mutlaqān nīst.*
- FIXED—What day have you fixed upon to go there?—*barā, e raftan badān jā kudām roz muḳarrar karda ed?*
- FLAG—I have seen a flag at the fort.—*man 'alame-rā dar kī'ā dīda am.*
- FLAT—What is the shape of the earth, round, flat, square, or oval?—*ṣūrat-i-kurā, e zamīn chī ṭaur ast? (mudawwīr, mustawī, murabba', yā baizawī. (mustadīr.)*
- FLATTER—Why do you flatter me so?—*chirā in chunīn*

*ṭaur marā (khūshāmad) mī-kun ed? (chāplūsī; ta-malluk.)*

FLATTERY—We ought not to listen to the words of flattery.—*na shāyad ki (mā ba sukhānān-i-khūsh-āmad gosh bi-dihem). (mā sukhānān-i-chāplūsī-rā gosh bi-kunem.)*

FLEE—Why should we flee? there is no danger.—*chirā mā bi-gurezem? khauf nīst.*

FLING—What flowers are these? fling them away.—*īn gulhā chi kism and? ānhā-rā biyandāz.*

FLINT—Fire is produced by flint and steel.—*az (chakmāk zadan) ātash paidā mī-shavad. (kaddāh wa fūlād.)*  
[Tinder, *harrāka; sokhta.*]

FLOAT—It is high water, the vessel will now float.—*wakt-i-madd-i-bahr ast, ilhāl jahāz bālā, e āb khwāhad raft.*

FLOCK—I saw there a flock of sheep.—*man ān jā (ghālla), e gūsfand دیدم. (rama.)*

FLOOR—The floor of this room wants repairing.—*farrash-i-īn hujra marammat (mī-khwāhad). (ṭalab ast.)*

FLOUR—Bread is made of flour.—*nān az ārd sākhta mī-shavad.*

FLOWERS—You must not pluck these flowers.—*shumā-rā na shāyad ki īn gulhā bi-chīned. Or, īn gulhā-rā chīdan na bāyad.*

FLUTE—He can play upon the flute.—*o nai, e labak tawānad (damīd). (nawākht; zad.)*

FLIES—There are a number of flies.—*īn jā magasān pur mī-bāshand.*

FLY—He cut the parrot's wing, lest it should fly away.—*o par-i-ṭūṭī-rā (burīd ki o na parād). (kandīd tā o parwāz na kunad; bar kashīd ki o ba parwāz dar nayāyad; chīd ki o dar parwāz nayāyad.)*

FOG—In the morning there is a thick fog here.—*bāmdād īn jā bukhār-i-ghalīz mī-bāshad. Or, maṭla'e shubh īn jā nazhm-i-kaṣīf mī-bāshad.*

FOLD—Fold these things in paper.—*īn chizhā-rā dar*

*kāghaz* (malʃaf bi-kun). (lifāfa bi-kun; dar naward; tai bi-kun; bi-pech.)

FOLLOW—You go before, I will follow.—*pesh bi-rau man pas-i-tū khwāham āmad*. Or, *sābik bāsh man dar* (\*aʃab)-*i-tū khwāham āmad*. (pusht; pai.)

FOND—I am not at all fond of that fruit.—*ān mewa mutlak (pasand na dāram)*. (*marā khūsh na mī-āyad*; *marā khūsh nāst*.)

FOOD—What sort of food is this?—*in (khyrāk) chi kism ast?* (*khurish*; *kūt*; *ʔaʔam*; *ghizā*.)

FOOL—He is a great fool.—*o (akmake) ʔazīm ast*. (*abla,e*; *nā-dāne*; *sādah-lauhe*; *bewukūfe*; *khariḡe*.)

FOOLISHNESS—To be angry without a cause is foolishness.—*be sabab (dar khashm āmadan)<sup>1</sup> (nā-dānī)<sup>2</sup> ast*. <sup>1</sup>(*ghuṣṣa shudan*; *kahr giristan*; *ghazb namūdan*; *rū,e darham kashidan*.) <sup>2</sup>(*kālūw rangī*; *khayāl-i-bāṭil*.)

FOOT—Look at the horse's foot.—*ba sum-i-asṣ bi-bīn*. Or, *\*dar sum-i-asṣ (nazar) bi-kuned*. (*nigāh*; *mulāhaza*.)

FORBID—Why did you forbid him to come?—*chirā az āmadan-i-in jā o-rā (man' karded)?* (*mumānaʔat* or *nah karded*; *mumtaniʔ* or *mānēʔ bāshed*.)

FORCE—The stream now runs with great force.—*jiriyān-i-nahr ilḡāl ba zor mī-ravad*.

FOREHEAD—He fell down and cut his forehead.—*o ba zamīn uftād wa peshāna,e khud-rā (majrūh kard)*. (*kaṭaʔ* or *munkaṭiʔ kard*; *burīd*.)

FOREIGN—He is gone to a foreign country.—*o ba mulk-i-ghair rafta ast*.

FORETELL—Who can foretell what will happen on the morrow?—*ki pesh mī-tawānad guft ki farda az parda,e ghaib chi ḡadiṣa (sādir khwāhad shud)?* (*rū,e khwāhad dād*; *wākiʔ khwāhad shud*; *ba zuhūr khwāhad pāwast*.)

FORFEIT—For doing this you must forfeit a rupee.—*az chunīn kardan (ba shumā yak rūpaiya jarīmāna dādani*

\* *rā*, in its proper place, may be used instead of *dar*.

*khwāhad shud*). (az shumā yak rūpaiya jarīma yāfta *khwāhad shud*.)

FORGET—Don't forget to tell him what I said to you.—*ānchi ba shumā guftam hamān sukhān bā o bi-goyed*, (*farāmosh na kuned*.) (*nāsī ma shaved*.)

FORGIVEN—If he had acknowledged his fault, I should have forgiven him.—*agar o ba gunāh-i-khud* (*ikrūr karde man o-rā ma'zūr dāshtame*). (*i'tirāf karde man ma'zarati-o kabūl dāshtame*.) Or, *agar o bar takšīr-i-khud kā,il shude man o-rā mu'āf kardame*. Or, *agar o kušūr-i-khud zāhir karde man az gunāh-ash* (*dar guzashtame*). (*mighfarat dādame*.)

FORM—The form of the cypress-tree is quite straight.—*shakl-i-sarw bi-l-kull sahi ast*. Or, *kāmat-i-sarw bi-l-kull* (*ikāmat*) *ast*. (*rāst*; *kā.im*.)

FORMER—Which part of his letter do you think the best, the former or the latter?—*kudām hissa,e khatt-ash shumā aulā-tar mī-dāned*, (*avvalīn yā ākhīrīn*)? (*maḳaddama yā mu,ākhira*.)

FORMIDABLE—The objections you make to my plan are indeed formidable.—(*i'tirāz*)-*i-shumā bar khilāf-i-rā,e man dar īn sukhān fī-l-wāḳi' sakht ast*. (*irāz*; *ta'arruz*; *irād*.)

FORSAKE—Let us not forsake our friends in their distress.—*dar hālat-i-(pareshānī) dostān-i-khud-rā na shāyad guzāsh*. (*parāgandagī*; *faro māndagī*; *dar māndagī*; *wā māndagī*; *shikustagī*; *iztirābī*; *abtarī*.) Or, *dar hālat-i-khastagī mā-rā az ashnāyān* (*farāghat na bāyad dāsh*). (*munkaṭa' na bāyad shud*; *kaṭa' na bāyad kard*; *inkitā' na bāyad kard*.)

FORTUNE—He has made a large fortune.—*o māl-i-firāwān jam' kardā ast*.

FOUNDATION—The foundation of the house was laid.—(*bun-yād*)-*i-khāna nihāda shud*. (*binā*; *pāya*; *asās*; *maḳ'udat*; *kā'idat*.)

FOUNTAINS—There are fountains of water everywhere.—

har-jā chashmahā, *e* āb (jārī and). (mujra and; mujrā or yjrā dārand.) Or, har jā (zah-āb) hast. (chashma, *e* zāya.)

FREE—You are free to do as you please.—*kase mānī-i-shumā na mī-shavad har chi mī-khwāhed bi-kuned.* Or, ānchi dar mizāj-i-janāb bāshad bi-farmāyed. Or, ānchi khwāhed be takalluf bi-kuned.

FREEZE—It is so cold to-day, I think at night it will freeze.—*imroz īn qadar sardī ast ki (gumān dāram) ki ba shab zamīn yakhwāhad shud.* (iḥtimāl dārad.)

FREIGHT—I have engaged the whole of this vessel's freight. *īn qadar ki mahmūla dārad īn jahāz-rā ba ujrāt girifta am.* Or, man (shart)-i-mahmūla, *e* tamām jahāz karda am. (ikrār.)

FRESH—These greens are fresh from the garden.—*īn tara az bāgh tāza and.*

FREQUENT—I have frequent opportunities of seeing it. —*ba dīdan-ash marā (mauḳī) bisiyār ast.* (fursat; kābū.)

FRIEND—What shall I do? I have no friend.—*chi kunam? man (doste) na dāram.* (mukhlis; khalil; mūnis; muhibb; ḥabīb; yār; mushfik; shafik; mahrum-rūz; ham-nafs.)

FRIENDLESS—I am now entirely friendless.—*ilkāl man be dost hastam.*

FRIGHTFUL—I have seen a most frightful figure.—*(shakle haulnāk) dīdam.* (haikale waḥshatnāk; derw-sīmā.)

FRUGAL—How does he manage his household affairs? is he frugal or extravagant?—*o umūrāt-i-khānagī, e khud-rā chigūna ba sarañām mī-rasānad?* (ba kifāyat yā ba fazūlī)? (ba kīnā at yā ba isrāf.)

FULL—Is this cask empty or full?—*īn (barmāl) tihī ast yā pur?* (khambak.)

FULFILLED—The purpose for which you sent me has been fulfilled.—*kāre ki barā, e ān shumā marā firistāded (tamām shuda) ast.* (ba imām or ba sar rasīda.)

FURNISH—How soon can you furnish these things?—*īn*

*chizhā ba chi 'ujlat (muhaīyā) mī-tawāned kar*  
(*maujūd; muyassar; taiyār.*)

FURNITURE—He makes all kinds of furniture.—(*rahht-khāna*) *az har kism mī-sāzad.* (*aṣṣu-l-bait.*)

FUTURITY—We cannot see into futurity.—*mā (khabar-mustakbil) na dānem.* (*aḥwāl-i-āyanda.*)

G.

GATHER—Gather up the crumbs.—*rezahā, e nūn bar chīn.*

GAIN—Do you expect much gain from this trade?—*az ī pesha tawakku' i-sūd i-bisiyār dāred?* Or, *az īn hīrfe (mutarakkib) i-naf' i-firāwān mī-shaved?* (*mutaraṣṣid.* Or, *rijā dāred ki az īn kaṣb māl i-kaṣr ba dast i-(shumā khwāhad āmad).* (*khud khwāhed āward.*)

GARDEN—Why have you left the garden gate open?—*chirā darwāza, e bāgh wā guzāshka ed?*

GENEROSITY—There are no limits to his generosity.—*hadd i-sakhāwat-ash nīst.* Or, *karm-ash (nā maḥdūd ast).* (*hadd or intihā na dārad.*)

GENEROUS—He is very generous and gentle.—*o sakhi wa narm-dil ast.* Or, *o karīm wa rahīm ast.* Or, *o faiyāz wa ḥalīm ast.*

GENTLEMAN—Are you acquainted with that gentleman?—*badān khān-sāhib (ma'rīfat dāred)?* (*āshnā, ī dūred; rūshinās mī-bāshed.*)

GEOGRAPHY—He has composed a book on geography.—*dar 'ilm i-(jughrāfiya) kitābe taṣnīf karda ast.* (*'arṣ.*)

GET—Can you get me another book like that?—*miṣal i-ān kitāb dīgare barā, e man (tawāned yāft)?* (*ba dast tawāned āward; gir i-shumā khwāhad āmad.*)

GOT—You have got many books—give me one.—*shumā kutub i-bisiyār dāred, yake az ānhā ba man bi-dihed.*

GILD—Do you know how to gild paper?—*shumā mī-dāned chigūna kāghaz-rā zar-afshān mī-kunand?* Or, *āyā*

*tarkābe ki ṣaḥāffān kitābhā-rā ba zar mulamma' mī-kunand, shumā mī-dāned?*

GILT—He showed me a gilt picture-frame.—*ān shakhs ba man khāna,e taṣwīr-i-(mulamma' namūd). (muṭallū nishān dād.)*

GIRLS—He has five children, three boys and two girls.—*o panj tā farzand dārad si pīsar wa dū dukhtar.*

GLAD—Are you glad or sorry on this occasion?—*dar bāb-i-īn sukhān khūsh ed yā ḡhamnāk?*

GLASS—Take care, this will easily break, it is made of glass.—*khābar-dār, īn chīz ba āsānī shikasta mī-shavad az balūr ast.*

GLOVES—I have bought a pair of gloves.—*yak juft-i-(dast posh) kharīda am. (dastāna; dast-tāba.)*

GLUE—Tell the carpenter to glue these two boards together.—*ba darrūdgar bi-go ki īn dū takhta ba sarīsh bāham bi-(pāwand). (chaspān; yak-jā bi-kun; waṣal bi-kun.)*

GOLD—Is this chain made of gold, silver, iron, brass, or copper?—*īn zanjīr az zar, sīm, āhan, bīrīnj yā mis sākhta shuda ast?*

GOODNESS—Have the goodness to inform me.—*az rū,e lutf ba man khabar bi-dīhed. Or, talattuf farmūda marā (i'lām) bi-kuned. (ittilā'; muṭṭalī'.)*

GOVERN—Every one does not know how to govern.—*har kas ḥukm-rānī kardan na mī-tawūnad. Or, ṭākat-i-ḥukūmat kardan har kas na dārad.*

GOVERNOR—He is now Governor of Baghdād.—*o ilḥāl (ḥākīm)-i-baghdād ast. (ṣūba; wālī,e farmān.)*

GRAIN—In this province much grain is produced.—*dar īn (kishwar) ḡhalla,e bisīyār paidā mī-shavad. (ṣūba; zill'a.)*

GRAND—Whose grand house is that?—*īn khāna,e ('ālī-shān) az ān-i-kāst? (rafī'; wasī'; 'aẓīm.)*

GRANT—Sir, be pleased to grant me this request.—*ṣāhibā, az rū,e lutf 'arz-i-man kabūl bi-kuned. Or, istid'ā,e man ijjūbat bi-farmāyed.*

GRATEFUL—I am grateful for your kindness.—*man az*



*mihrbānī.e shumā mamnūn am.* Or, *man shākīr-i-īhsān-i-shumā hastam.* Or, *man az altāf-i-shumā (shukr-guzār) hastam.* (*īhsānmand; mashkūr.*) Or, *az madāra.e shumā minnat pazīr am.*

GRATIFIED—Seeing such a school, I am much gratified.—*man az dīdan-i-chunīn maktab khailī (khūsh) am.* (*masrūr.*)

GRAZING—The horses are grazing on the plain.—*aspān dar maidān mī-charand.*

GREAT—You have done me a very great favour.—*shumā bar man minnat-i-kašīr (dāshta) ed.* (*nihāda.*) Or, *shumā ba man īhsān-i-a'zam farmūda ed.*

GRIEF—He has caused much grief to his father.—*o ba pidar-i-khud (bisiyār ranj) rasūnīda ast.* (*shu'la.e āh.*) Or, *o mūjib-i-sar-māya.e gham ba pidar-i-khud būda ast.* Or, *o bū'is-i-malāl-i-kašīr ba wālid-ash būda ast.*

GRIEVOUS—This is a grievous calamity.—*īn (āfat-i-'azīm) ast.* (*mušibat-i-sangīn; balā.e sakht.*)

GRIND—Grind this wheat in the mill.—*dar āsiyā īn (ghalla-rā biyās).* (*gandum-rā ārd kun.*)

GROUND-RENT—What is the ground-rent of this house?—*kīrāya.e zamīn-i-īn khāna chēst?*

GROW—Many flowers grow in the Khan's garden.—*gulhā.e bisiyār dar bāgh-i-khān-i-(wālā-shān) mī-ruyand.* (*'ālī-shān; buland-makān; rafī'u-d-darjāt; rafī'u-l-jā.e-gāh; sulāla.e khāndān; 'azīmu-sh-shān.*)

GROWN—You have grown very tall since I saw you last.—*az ān wakt ki man shumā-rā dīdam (tawīlu-l-kāmat shuda ed).* (*kadd-i-tawīl karda ed.*)

GUARDIAN—Who is the guardian of this child?—*murabbī.e īn tīflak kīst?* Or, (*atālīk*)-*i-īn šūghr kīst?* (*kaiyim.*)

GUESS—Can you guess the meaning of what I say?—*ānchi mī-goyam shumā ba maṭlab-i-ān mī-rased?*

GUIDE—I went without a guide, though I had never been that road before.—*agarchi badūn rāh gāhe kabl az īn na rafta būdam be (rāh-bar) rawāna shudam.* (*rah-namā; datīl-i-rāh; hādī; badrīka.*)

## H.

HABIT—He is in the habit of walking out early.—o 'ala-s. *ṣabāḥ 'ūdat-i-(gardīdan) dārad.* (*gasht o gard.*) Or, o *bām-dād mu'tād ba gardīdan ast.*

HALL—The house has a hall and three rooms.—in *khāna yak dālān dārad wa si ḥujra.* Or, in *makām-rā yak aiwān ast wa si kamra.*

HAND—Take hold of his hand.—*dast-ash bi-gīr.*

HANDKERCHIEF—Give me a handkerchief.—(*rū-māle*) *ba man bi-dih.* (*dast-māle.*)

HANDLE—The handle of this drawer is broken.—*dasta, e khāna, e in mez shikasta shud.*

HANDSOME—In his appearance he is handsome.—o *dar ṣūrat (khūb-sūrat) ast.* (*latīfu-l-i'tidāl ; wajih ; ḥasīn ; jamīl ; zībū-ṭalāt ; zībū-ḥaiyut ; badī'u-l-jamāl.*) Or, o *ba shakl nādīru-l-ḥusn ast.* Or, o *ba shamā'il kamāl bahjat dārad.* Or, o *ba haikal ghāyat-i'tidāl wa nihāyat jamāl dārad.*

HAND-WRITING—Do you know whose hand-writing this is?—*shumū mī-dāned ki in dast-khatt az kīst?*

HANG—Hang the keys upon the nail.—*kalīdhā ba melkh biyāwezān.*

HAPPEN—When did that happen?—in *ḥādīṣa kai ḥādīṣ shud?* Or, in *wākī'a kai wākī' shud?* Or, *kudām waqt in ittīfāk (shud)?* (*uftād.*)

HAPPINESS—In this world no one enjoys perfect happiness.—*dar in dunyā hech kas (rāḥat-i-tamām) na dārad.* *īsā, ish-i-ḥakīkī ; tana'um-i-kāmīl.*

HAPPY—They who fear God here will be happy hereafter.—*ānān ki dar in jā az khudā mī-tarsand dar 'akībat khūsh khvāhand shud.* Or, *ān kasān-rā (farḥat)-i-'ukba dast khvāhad dād ki dar in dunyā dar khawf-i-khudā mī-mānand.* (*sa'adat.*)

HARD—Is the lesson you have given me hard or easy?—

*sabake ki marā dūda ed āyā (āsān ast yā mushkil). (yusr ast yā mughlak; sahl ast yā mudakkik.)*

HARDSHIP—This is a great hardship.—*in sakhtī, e 'azīm ast.*

HARE—The hare is a very timid animal.—*khargosh bisiyār (buz-dil) ast. (shutur-dil; khā,if; tarsān; jabī.)*

HARM—Is there any harm in doing this?—*āyā dar īn chunīn kār kardan ('aibe) mī-bāshad? (nuḡṣāne; muzāyaka, e.)*

HASTE—I write in great haste to save the post.—*man mī-khewāham ki khatte ba sabīl-i-chāparī (bi-firistam)<sup>1</sup> lihazū ba (sur'at)<sup>2</sup>-i-tamūm mī-nawīsam. <sup>1</sup>(rawāna bi-kunam; mursal dāram; irsāl dāram.) <sup>2</sup>(ta'jīl; shītūb.)*

HASTENED—They hastened away as fast as possible.—*eshān tā ba maḡdūr-i-khud shītāftand. Or, ba sur'at harchi tamāmtar shudand. Or, ba ta'jīl-i-tamūm rāh (girā gar-dīdand). (giriftand.)*

HASTEN—You must try to hasten his coming.—*dar bāb-i-tez rasīdan-ash badīn jā shumārā sa'ī bāyad kard.*

HASTY—To act in a hasty manner is not wise.—*dar kūr ta'jīl kardan himākat ast. Or, dar kūr musta'jīl shudan az tarīk-i-'aḡl ba'id ast. Or, dar umūr ta'jīl ba kūr burdan az jāda, e danāyat dūr ast.*

HAT—On entering the room he took off his hat.—*ba (mujarrad)-e-dākhīl shudan-i-ūtāk kula, e khud-rā az sar bar dāsh. (sharḡ.)*

HATE—Let us hate nothing but sin.—*mā-rā az hech chīz nafrat na bāyad kard magar az gunāh. Or, mā-rā ba jūz-i-ma'siyat az chīze kirāhiyat na bāyad kard.*

HAVE—Have you any acquaintance with that gentleman?—*badān āghā (ma'rīfate) dāred? (shināsū, ī.)*

HEALED—His wound is now healed.—*zakham-ash pur shuda ast. Or, jarrūhat-i-o (mundamil shuda) ast. (indamāl yāfta.)*

HEALTH—His health is sound.—*shīhat-i-o ba hāl ast. Or, o tan-durust ast. Or, mizāj-i-o (mustakīm) ast. (ikhṭilāl na yāfta.)*

HEAP—Here is a heap of papers, put them away.—*yak āmbār-i-kāghaz dar īn jā jam' shuda ast, (berūn bi-bar). (ba yak taraf bi-guzār; bar kinār bi-kun.)*

HEAR—Hear what I say, then give an answer.—*ānchā mī-goyam (bi-shināu), ba'd az ān jawāb bi-dih. (gosh kun or dār; masmi' bi-kun.)*

HEART—The heart of man is inclined to evil.—*dil-i-insān ba gunāh-gārī (mā, il mī-bāshad). (ma'il dārad.)*

HEAT—To-day the heat is very great.—*imroz (harārat) ba shiddat ast. (harūr; garmī.)*

HEAVEN—In heaven is unspeakable happiness, in hell unutterable woe!—*dar bihīsh t asā, ishe ast ki dar guftan nayāyad wa dar jahannum 'azābe ast az bayān ba'id. Or, dar jannat rūhat īn kadar ast ki dar tafsīl nayāyad wa dar sakkar alame ast ki sharḥ-i-ān dar ḥiṭa, e takrīr na mī-gunjad.*

HEAVY—This box is very heavy, how can I carry it?—*īn sandūq khailī sangīn ast chigūna mī-tawānam bar dāsht?*

HEEL—When walking I trod upon his heel with my foot.—*ba waqt-i-raftan pāyam ba ka'b-ash khayrd.*

HEIGHT—What is the height of this wall?—*(bulandī, e īn dīwar chī kadar ast? (irtifā'; bālā, ī; rafāt.)*

HEIR—This large estate is without an heir.—*īn millkiyati-'azīm lā wārīš ast. Or, īn mīrās-i-'azām wārīš na dārad.*

HELP—Can you afford me any help in this affair of mine?—*shumā dar īn amr ba man hech (madad) mī-tawāned dād. (mī'tawānat; i'ānat; imdād.)*

HERBS—They live only upon herbs.—*eshān faqat (tāra mī-khyrand). (bar sabzahā zīndagī mī-kunand.)*

HIDE—The crows steal, and afterwards hide what they can.—*zāghān duzdī mī-kunand wa ba'd az ān ānchā mī-tawānand (pinhān) mī-kunand. (ikhfā; makhfi; poshīda.)*

HILLS—There are few hills in Kharazam.—*dar mulk-i-khwarazam kōhā kam and. (jabāl.)*

HINT—You can just give him a hint of this affair.—*shumā dar bāb-i-īn amr o-rā ishāra mī-tawāned kard.*

HIRE—To go there I must hire a palankeen and boat.—*az barā,e raftan badān jā marā takht-i-rawān wa kishtī kirūya bāyad kard.*

HISTORY—Have you read the history of Persia.—*tārīkh-i-'ajm muṭāla'a karda ed?*

HIT—He hit me a very hard blow on the head.—*o bar sar-am zarb-i-shadīd (zad). (rasānīd; koft; dād.)*

HOLDS—He holds his pen in the left hand.—*o dar dast-i-chap kalam-i-khud-rā mī-gīrad.*

HOLE—Make a hole in the ground here.—*īn jā dar zamīn maghāke bi-(kun). (kan; kū,o; zan.)*

HOME—It is late, let me now return home.—*(der) shud bi-guzār ki man ba makām-i-khud-am bi-ravam. (ta,khīr; dīrang; tahāwun.)*

HONEY—I ate some honey out of the honey-comb.—*kadre shahd az (khāna,e shahd) khurdam. Or, kadre 'asal az (ma'sal) khurdam. (mahrān.)*

HONOUR—He has obtained much honour.—*o 'izzat-i-'azīm ḥāṣil karda ast. Or, o ḥusūl-i-takrīm-i-bisiyār karda ast. Or, ('izz wa īkrām)-i-madīl ba dast āwarda ast. (rafa'at; ābrū; sharaf; sharāfat; waḳār; iḥtirām.)*

HOPE—I hope to have an interview with you very soon.—*rijā dāram ki zūd (shumā-rā) mulākāt khwāham kard. (ba shumā.) Or, marā ummed ast ki dar andak roz mulākāt-i-man bā shumā khwāhad shud. Or, tarassud-i-ān dāram ki man 'an qarīb ba shumā mulākī khwāham shud.*

HOSPITAL—An hospital is about to be built there.—*yak dāru-sh-shifā ta'mīr shudanī ast. Or, yak (baitu-l-marīṭ taiyār) shudanī ast. (shifā-khāna bar pā.)*

HOSPITALITY—They show great hospitality.—*eshān (mih-māndārī),e firāwān mī-kunand. (mihmān-nawāzī; ziyā-fat-dārī.)*

HOLY—God is holy, just, and pure.—*khudā muḳaddas, 'ādil, wa pāk ast. Or, (allāh ta'ālā) kudūs, rāst-bāz, wa*

*ḥakk ast. (‘ālimu-s-sirr; rabbu-l-‘ālamain; yazdān-i-dādūr; dāwar-i-dādūr.)*

HUMANE—He is a man of a very humane disposition, and humble in his own esteem.—*o marde ast salimu-t-taba’ wa (kḥud-rā ḥakīr mī-dānad). (nā-kḥud pasand.)*

HUMANITY—He possesses great humanity as well as humility.—*o (insānīyat)<sup>1</sup>-i-bisiyār dārad wa (ḥilmīyat)<sup>2</sup> (‘ādmīyat; mardumī; muruwat; ḥiss-i-bashriyat.)<sup>2</sup> (faro-tanī; tawāzu’; maskīnī; kḥushū’; kḥuzū; istikānat.)*

HUNTER—The hunter is gone a-hunting.—*(ṣaiyād ba ṣaid) rafta ast. (shikārī ba shikār.)*

HURTS—It hurts his mind to see such wickedness.—*az mushāhida, e in chunīn (kabāhat) dil-ash mī-sozad. (badī; shana’at.)*

## I.

IDEA—I had no idea that you would come to-day.—*dar kḥayāl-i-man na būd ki shumū imroz kḥwāhed āmad.*

IDLENESS—They spend their time in idleness.—*eshān aukūt-i-kḥud-rā dar (kāhilī ṣā’ī mī-kunand). (tasāhilī mī-guz-ārānd; sustī ba sar mī-burānd; lahw o la’b ba bād mī-dihānd.)*

IGNORANT—They are ignorant and idle.—*eshān (nā-dān wa sust) and. (jāhil wa kāhil; nā-shinās wa battāl.)*

ILLIBERAL—Such a sentiment is illiberal.—*in chunīn kḥayāl (bāṭil) ast. (bud aṣl; nā karīm.)*

ILLITERATE—It is not good always to associate with illiterate persons.—*ba jāhilān hamesha ṣuḥbat dāshtan mī-nāsib nīst.*

IMAGE—There is an image in that temple.—*dar ān but-kḥāna but ast. Or, dar ān-ṣanam-kada ṣanam ast.*

IMAGINATION—Whence arose this imagination?—*az kuḥā in kḥayāl (paidā shud)? (sar bar zād; sar bar āward.)*

IMAGINE—How do you imagine that I should agree to this?

—*chigūna* (*k̄hayāl mī-kuned*) *ki man īn sukhan-rā kabūl kunam.* (*k̄iyās mī-gīred; dar sar-i-k̄hud dāred.*) Or, *chigūna k̄hayāl mī-banded ki man badīn sukhan* (*mut-tafīk shavam*). (*ittifāk kunam.*)

IMITATION—This is of wood, in imitation of stone.—*īn chīz ba miṣal-i-sang az chūb sākhta shuda ast.* Or, *īn chīz ki (ishtibāh)-i-sang dārad az chob sākhta shuda ast.* (*tashbīh; shabīh; mushābahat; mumāṣilat.*)

IMMENSE—The undertaking is likely to be attended with immense expense.—*aghlab ast ki dar īn kār kharch-i-bisiyār khwāhad shud.*

IMMORTAL—The body is mortal, the soul immortal.—*badan fānī ast wa rūh (bākī).* (*lā-yamūt.*)

IMMOVABLE—They are immovable in their opinions.—*eshān ba or dar tajwīz-i-k̄hud (mustakill) and.* (*ghair-mu-taḥarrik.*) Or, *eshān bar rā,e k̄hud mustakīm and.*

IMPART—It is our duty to impart knowledge.—*bar mā wājib ast ki faiz-i-tā'lim bi-gustarem.*

IMPARTIAL—An upright judge will be impartial.—*ḥākim-i-(rāst-bāz 'ādil) mī-bāshad.* (*be-riyā be-jānib-dār; ḥaḳḳ-parast be-ṭarafdār.*) Or, *ḥākim-i-munṣif-mizāj ba nazar-i-taswīyat ṭarafain-rā mī-bīnad.*

IMPASSABLE—These mountains are impassable, having on all sides impenetrable forests.—*su'ūd-i-īn jabāl ghair mumkin ast zīrā ki bar har ṭaraf besha,e (mumtanī'u-d-dukhūl) mī-bāshad.* (*dushwār-guzār.*) Or, *īn kohhā be-guzār and az īn sabab ki bar har aṭrāf besha,e mānī'u-d-dukhūl mī-bāshad.*

IMPERFECT—Everything in this world is imperfect.—*har chīz dar īn dunyā (nāḳiṣ) ast.* (*'aib-dār; k̄ṣir.*)

IMPERTINENT—His behaviour is impertinent.—*o dar waz'-(gustākḥ) ast.* (*shawḥ; wakīḥ.*) Or, *akhlāk-i-o az adab (ba'id) ast.* (*mu'arra.*)

IMPORTANT—It is very important to attend to this.—*bisiyār zarūr ast ki mā bā īn 'amal (dil bi-dihem).* (*mutwajjih bi-shavem.*)



IMPORTS—Have you seen the exports and imports?—*āyā asbāb-i-āmadanī wa raftanī dīda ed?*

IMPOSE—They impose on whomsoever they can.—*ba har kase ki tawānand (ghadr) mī-kunand.* (*fareb; ghābn; māk.*)

IMPOSITION—They practise every kind of imposition.—*eshān (daghā), e har taur mī-kunand.* (*māk; shayādī; kaid; ghadr; ghābn.*)

IMPOSSIBILITY—How can I believe an impossibility?—*chigūna bar (muḥāl) bāwar mī-tawānam kard?* (*ghair-i-imkānī.*) Or, *chīze ki imkān na dārad chigūna bar ān i'timād mī-tawānam kard?*

IMPOSSIBLE—It is impossible for me to comply with what you say.—(*mumkin nīst*) *ki ānchi shumā mī-goyed kabūl bī-kunam.* (*ghair mumkin ast.*) Or, *imkān na dārad ki ba ḥasb-i-istida'ā.e shumā 'amal namāyam.*

IMPOSTOR—He is a notorious impostor.—*o (makkār)-i-mash-hūr ast.* (*ghaddār; ghābin; 'āyār; farār.*) Or, *o (khaddā)-i-ma'rūf ast.* (*munāfiq; ahl-i-nifāq; sālūs; murā.i; mulāhid.*)

IMPRESSION—What he said made an impression on me.—*sukhan-ash dar dil-i-man (aṣar kard).* (*tāṣīr or sirāyat kard; mu'aṣṣar shud; jā.e girift; khyrd.*)

IMPROBABLE—What he tells me appears very improbable.—*ānchi marā mī-goyad (khilāf-i-kiyās) ma'lūm mī-shavad.* (*be-ihtimāl; nā-muhtamāl; dūr az 'akl.*)

IMPROPER—To act thus would be highly improper, and therefore imprudent.—*īn chunīn kār kardan bī-l-kull ghair munāsib mī-bāshad wa az īn sabab be tamīzī.*

IMPROVE—Can you improve what he has written?—*ānchi nawishta ast shumā ān-rā (islāḥ) mī-tawāned kard?* (*biktar.*)

IMPURE—No impure person will enter heaven.—*shakhṣe (nā-pāk) dar jannat dākhil na khwāhad shud.* (*khābis; shanī'.*)

INATTENTION—This has arisen solely from your inattention.

—*in fakat az (taghāful)<sup>1</sup>-i-shumā (uftāda)* 'ast. <sup>1</sup>(*ghaflat; ghāfil; iḥmāl.*) <sup>2</sup>(*ittifāk or wāki' or hādiṣ shuda.*)

INCESSANT—We have lately had incessant rain.—*dar in rozhā dar in jā bārān (mutawātir) bārīda ast.* ('*alā-l-ittisāl; muttaṣil.*)

INCH—Had this piece of wood been an inch longer, it would have done very well.—*agar in chūb dar tūl yak jau darāz-tar mī-būd (kifāyat mī-kard).* (*ba kār mī-khurd or mī-āmad.*)

INCLINATION—He feels no inclination to study.—*o mail ba tadrīs dar dīl-i-khud na dārad.*

INCOME—Do you know what is his income?—*ma'lūm-i-shumā ast ki (madkhal)-i-o chand ast?* (*dukhūl; āmadanī; dakhīl; madākhil.*)

INCOMPARABLE—This is incomparable writing.—*in khatt (be naẓir) ast.* (*lā-ṣānī.*)

INCOMPLETE—Your book is incomplete.—*kitāb-i-shumā (nā-tamām) ast.* (*nākiṣ.*)

INCONVENIENCE—Will my staying here till the first of next month be any inconvenience to you?—*āyā az māndan-i-man dar in jā tā ba tārīkh-i-ghurra, e māh-i-āyanda (ba shumā taklīf khwāhad rasīd)?* (*dar kār-i-shumā mūzāḥimat khwāhad shud.*)

INCONVENIENT—It will be inconvenient for me to wait on you to-morrow.—*fardā ba jihat-i-mulākūt kardan-i-shumā ba man nā-munāsibat (dast khwāhad dād).* (*hāṣil khwāhad shud.*)

INCORRECT—Is what I say correct or incorrect?—*ānchi mī-goyam ṣaḥīḥ ast yā ghalat?*

INCREASED—My family has lately been increased.—*az chand roz 'iyāl-i-man (mazīd) shuda ast.* (*ziyāda; afzūda; kaṣir.*)

INCREASING—There is a rumour of increasing the army.—*afwā, e ziyāda kardan-i-fauj mī-bāshad.* Or, *afwā ast ki dar ta'adād-i-fauj afzūnī khwāhad shud.*

INDECENT—They speak indecent language.—*eshān kalām-i-(fāḥish) mī-goyand.* (*shanī; tushnī.*)

**INDEPENDENT**—He is now independent of any one.—o *bi-l-kull ba hech kas (muta'allik nist)*. (*'ilaka* or *istighna na dārad*.) Or, o *az hama kas (mustaghni)* ast. (*be ta'alluk; ghair-muta'allik*). Or, o (*be zabt wa rabt*) ast. (*khud mukhtār*.)

**INDEX**—Is there an index to this book?—*in kitāb-rā fihriste ast*. Or, *in kitāb (tafsil-i-makāla,e) dārad?* (*tāshriḥ-i-abwāb*.)

**INDIFFERENCE**—This is not to be treated with indifference.—*in kār in chunin nist ki (ghaflat) bi-kuned*. (*musāhilat*.)

**INDIGENOUS**—Is this an indigenous plant?—*in nihāl az in mulk ast?* Or, *paidāyish-i-in nihāl dar in jū ast?*

**INDIGO**—I was formerly employed in Mr. —'s indigo factory.—*sābikan dar kār-khūna,e nil-i-ṣāhib-i-fulān mash-ghul būda am*.

**INDISPOSITION**—I heard of your indisposition last week.—*dar hafta,e-guzashta aḥwāl-i-marz-i-shumā isghā kardam*.

**INFANCY**—I knew him from his infancy.—*man o-rā az (zamān-i-tufūliyat)-ash mī-shināsam*. (*'ahd-i-khurdī*.)

**INFER**—What do you infer from what he said?—*unchi guft shumā az ān chi (natīja bar āwarda ed)?* (*kīyās kashīda ed; istidāl karda ed*.)

**INFERIORS**—We must show kindness and respect to our inferiors, as well as superiors.—*chununchi mā ba (mardumān-i-khāss)<sup>1</sup> ba adab wa ta'zim sulūk mī-namāyem ba 'amm nīz bāyad kard*. <sup>1</sup>(*khwāṣṣ; buzurgān; zubar-dastān; kibār; kabirān*.) <sup>2</sup>(*awwām; khurdān; ṣaghīrān; zer-dastān; sighār*.)

**INFINITE**—God is infinite in power and wisdom.—*kudrat wa ḥikmat-i-khudā (be intihā) ast*. (*nā-maḥṣūr; nā-mutanāḥī*.)

**INFLUENCE**—We have no influence over them.—*mā bar eshān kudrat na dārem*.

**INFORMATION**—Is there no one here that can give me information concerning this?—*kase dar in jū nist ki marā az in amr (i'lām tawānad dād)?* (*i'tilā' tawānad kard*.)

Or, *kase nīst ki dar īn amr bar man roshan tawānad saḥkt?*

INGANA—How long have you been in Ingana?—(*chand waḳt*) *ast ki dar ingana būda ed?* (*az chand roz.*)

INGENIOUS—She is very ingenious.—*ān bānū bisiyār (ẓarīf) ast.* (*ṣāhib-i-firāsāt; ẓakī; hunar-mand.*)

INGENUITY—He possesses much ingenuity.—*o (kiyāsāt)-i-‘aẓīm dārād.* (*firāsāt; ẓarūfat; idrūk; ẓihn.*)

INHABITANT—The petition was signed by every inhabitant of the village.—*īn ‘arīẓa az har shakhṣ-i-aḥl-i-dih dast-khatt karda shuda ast.* Or, *bar īn ‘arīẓa har muḳīm-i-kaṣba dast-khatt kard.*

INHUMAN—Their disposition is inhuman.—*mizāj-i-eshān be (rahm) ast.* (*insāniyat; marhamat; muruwat.*)

INIQUITY—They delight in all kinds of iniquity.—*eshān dar kardan-i-har nau’-i-fasād (khūsh and).* (*sarūr mī-kunand.*)

INJURY—I never did him the least injury.—*man hargiz o-rā ziyān na (dāshtam).* (*dādam.*) Or, *man gāhe o-rā (īzā) na rasānīdam.* (*khāl-l; badī.*) Or, *man hargiz ḥaif bar o na kardam.* Or, *man gāhe bar dil-ash (gazand) na nihādam.* (*mazarrat; ẓarar.*)

INJURED—His health has been injured by too great exertion.—*az ziyādatī, e miḥnat siḥḥat-i-o (khalāl) girifta ast.* (*nuḳṣān; mazarrat.*)

INJUSTICE—He practises injustice towards all.—*o bar har kas ḡulm mī-kunad.* (*be-insāfi; tajabbir.*)

INNOCENT—They are all innocent.—*eshān az ḡunāḥ pāk wa (mu’arrā) and.* (*mubarrā.*)

INOFFENSIVE—These animals are inoffensive.—*īn jānwārān mūẓī nayand.*

INQUEST—An inquest was held yesterday on the body of a person who shot himself.—*shakhṣe ki khud-rā ba tufang ḥalāk kard taḥkikāt-i-ān aḥwāl dīroz shud.*

INSENSIBLE—He is so ill that he is insensible.—*o īn kādar bīmār ast ki be-hosh ast.*

- INSERT**—You had better insert this in your letter.—*bihtar ast ki dar khatt-i-khud (in-rū bi-nawised). (in-rū darj bi-kuned; in ruk'a dākhil bi-kuned.)*
- INSIGNIFICANT**—How very insignificant is man, compared to the Almighty!—*insān ba nisbat-i-khudā, e 'azīm wa jallil chi qadar (nā-chīz) ast! (be ma'nā; be miqdār.)*
- INSINCERE**—His words are insincere.—*sukhanān-ash (pur-riyā) and. (nā-mukhlis; nā-šādik; be-wafā; rang-āmez.)*
- INSOLENT**—They behaved in an insolent manner.—*eshān be adabāna (sulūk kardand). (pesh āmadand; harakat or 'amal kardand.)*
- INSOLVENT**—He has lately become insolvent.—*qabl az in ān shakhs (war) shikasta ast. (dar; bar; wā.)*
- INSPECT**—Call a person to inspect this cloth.—*shāhibe tamiz-rā bi-talab ki ba nazar-i-tafarrus dar in pārchā bi-nigarad.*
- INSPECTION**—The goods are all ready for your inspection.—*ajnās az barā, e (mu'ayyana, e shumā marjūd) and. (mulāḥaza, e shumā taiyār.)*
- INSTANT**—I will be with you in an instant.—*man dar (chashmak zadan) nazd-i-shumā mī-āyam. (furfatu-l-'ain.)*
- INSTINCT**—Man acts from reason, animals from instinct.—*insān az 'aql fi'l mī-kunad wa haiwān az (jibillat). ('aql-i-haiwān.)*
- INSTITUTIONS**—In Europe are noble institutions for communicating knowledge.—*dar farang az barā, e tadrīs-i-'ilmi khūb tarkībāt harār yāfta and.*
- INSTRUCT**—Can you instruct me in this science?—*dar in 'ilm ba man ta'līm mī-tawāned dād. (tarbiyat mī-tawāned kard.)*
- INSURED**—I have insured the vessel for 50,000 tomans, and I have the insurance-policy in my possession.—*ān jahāz-rā ba panjāh hazār tumān bīma karda am wa kāghaz-i-bīma nazd-i-man ast.*
- INTELLECT**—She has a wonderful intellect.—*ān bānū idrāk-i-'ajīb dārad.*

INTELLIGENCE—How did you receive this intelligence?—*chigūna in khabar ba shumā rasīd?*

INTELLIGENT—He is an intelligent man.—*o mard-i-(tez-fahm) ast. (zīrak.)*

INTEMPERANCE—Intemperance hurts body and mind.—*'adm-i-'itidāl badan wa mizāj-rā (zarar) mī-dihad. (ma-zarat; nukṣān.)* Or, *bad-parhezī jism wa ṭab'-rā muzīrr ast.*

INTENTION—Have you any intention to go to Europe?—*hech irāda, e raftan ba farang dāred?*

INTERCOURSE—There is no intercourse between us.—*mā bain-i-man wa tū hech ('ilāka) nīst. (ta'alluḳ; nisbat.)*  
Or, *man ba tū muta'alliḳ nayām.*

INTEREST.—I have no interest in this matter.—*dar in amr marū hech (ghuraz) nīst. (maṭlab; 'ilāka.)*

INTERFERE—Why should we interfere in that affair?—*chirā dar ān amr (dakhil kunem)? (dakhil shavem; mukhill shavem; dast-andāzī kunem.)*

INTERPRET—You must interpret what he says to me.—*ānchi ba man mī-goyad bāyad ki tarjuma, e ān bi-kuned.*

INTERPRETER—If you know not the language of the country, you must use an interpreter.—*agar zabān-i-mulk na mī-dāned (mutarjim) nazd-i-khud nigāh bāyad dāsht. (tarjamūn.)*

INTERRUPT—I hope, sir, I don't interrupt you.—*sāhibā ummedwār-am ki (mukhill-i-shumā na mī-shavam). (dar-miyān-i-sukhan-i-shumā na mī-uftam.)*

INTERRUPTION—Your coming here is an interruption to my business.—*āmadan-i-shumā mūjib-i-khalal-i-man ast. Or, az āmadan-i-shumā dar kār-i-man khalal mī-uftad. Or, āmadan-i-shumā dar kār-i-man khalal mī-andāzad.*

INTRODUCE—Shall I introduce you to that gentleman?—*āyā shumā-rā mulākāt-i-ān janāb bi-kunānum?*

INTRUSTED—He was intrusted with the whole business.—*tamām kār bado (mufawwaz) shuda būd. (sapurda; tafwīz karda; ḥawāla-karda.)*

INVALIDS—It is said a house will be built at Isfahan for the benefit of invalids.—*mī-goyand ki dar isfahān 'imārate az barā, e (marizān) ta'mir kurda khwāhad shud.* (bi-mārān; 'alīlān.)

INVENTED—Who invented this instrument?—*in alat ki (ijād) kard? (ikhtirā.)*

INVINCIBLE—The Amīr imagined his soldiers were invincible.—*dar khayāl-i-amīr āmad ki 'askar-i-mā (ghair-maghlūb) ast. dā'imul-muzaḥḥar; ghair-manfūr; ghair-makhūr.*

INVITATION—He has given me an invitation to dinner, and I have accepted it.—*o marā da'wat-i-tā'm am kurda ast, wa ijābat-i-ān kurda am.*

INVOLVED—His affairs are much involved.—*kār-ash darham barham ast.*

IRREGULAR—These lines are irregular.—*in saṭṭūr (rāst) nayand. (ba tafāwat rāst.)*

ISLAND—The company have given permission to clear the island of Ceylon.—*jam'iyat-i-saudāgarān barā, e ṣāf kardun-i-jazīra, e sarandīb ijāzat dāda ast.*

## J.

JAIL—He is to remain in jail one year.—*tā ba yak sāl dar (kaid-khāna) khwāhad mānd. (maḥbas; zindān; maḥbūs.)*

JESTER—Is that the king's jester?—*ān kas (muskharā), e pādshāh ast? bazlu-bāz; lu'bat-bāz; latīfa-go.*

JEWELS—pearls, diamonds, emeralds, rubies, turquoise, cornelians, &c.—*jawāhir—(durrhā)<sup>1</sup>, almāshā, zamarrud-hā, (la'lhā)<sup>2</sup>, pīrūza, 'akīkān, waghaira. <sup>1</sup>(marwārid.) <sup>2</sup>(yaḳūthā.)*

JOIN—Join these two boards together.—*in dū taḳhta bāham bi-pairwand. Or, in dū taḳhta ba-yak-dīgar (bi-chaspān). (ittisāl, or muntazam, or munsalik, or muna'kid, or mutarattib bi-kun.)*



JOKE—What I said was only in joke.—*ānchī guftam fukat (bagla,e) būd. (muṭāyaba; imbisūt; zarāfat; mazāhat mazāh; hazal-būzī.)*

JOURNEY—I am now going to make a long journey.—*ilhāl murā sāfar-i-ṭawīl kardanī ast. Or, murā ittifaḳ-i-safar-i-darūz kardan uftāda ast.*

JOY—This news affords me great joy.—*īn khabar marā khūshī,e 'aẓīm mī-dīhad. Or, īn khabar bā,iṣ-i-(ṭarab)-i-kuṣūr-i-man ast. (nishāt; tafriḥ; khurramī, farḥ; farāḥ; masarrat; sarūr; buhjat.)*

JUDGE—How can I judge of his character? I don't know him.—*chīgūna dar bāb-i-raftārī,e o sukhān bi-goyam? man o-rū na mī-dānam.*

JURY—The (English) judge summed up the evidence, and the jury gave their verdict.—*kāẓī,e inglīsī az gawāhān uṣāḥḥus kurda khātāsa,e iẓhārḥā,e shawāhid ba rū,e majlis (zāhir kard), wa majlis-i-'adālat fatwā dād. (bar khwānd.)*

JUDGE—The (native) judge punished the delinquent.—*kāẓī,e bāshanda,e ān mulk (taḳṣīrwār)-rā sazā dād. (mujrim.)*

JUICE—Squeeze some juice out of this lemon.—*az īn līmūn kadre 'arāk hiyafshār.*

JUMP—How far can you jump?—*ba chi kadar mī-tawāned (jast)? (khez-zad.)*

JUNIOR—He is the senior, I the junior.—*ān kas būlū-dust ast, wa man zer-dast. Or, ān kas az man kulūn ast, wa man khurd.*

JUSTIFICATION—He says nothing in justification of it.—*o az kirdār-i-khud ('uzr) na mī-kunad. (mu'zarat.)*

## K.

KEEP—Keep this money for me till I want it.—*īn mablagh-i-man nazd-i-khud amānat bi-guzāred tā waḳte ki dar kār-i-man āyad. Or, īn pūl-i-man ba (zimma,e) khud bi-kunad*

*tā wakte ki ba kār-i-man bi-khūrad.* (hawala, c.) Or, in *pūl-i-man pesh-i-khūd* (*bi-nihed*) *tū wakte ki*, &c. (*bi-dāred*; *nigāh bi-dāred*.)

KERNEL—Break this cocoa-nut and eat the kernel.—*in nārjīl-rā bi-shikan, wa maghẓ-āsh bi-khūr.*

KILL—It is sinful to kill animals without cause.—*be sabab haiwānat (bā kafl rasānīdan khutā) ast.* (*-rā kushīan harām.*)

KINDLED—They kindled a fire with straw.—*ba kāk ātash dar dādand.* Or, *ba khāshāk ātash* (*zadand*). (*roshan, or ishtī'āl, or mushtā'al kardand.*)

KINDNESS—They showed us very great kindness.—*bar mā (lutf)-i-'aẓīm kardand.* (*makramat; marhamat; riḡḡ; 'ināyat; ihsān; talattuf; mulātīfat; ayāli; tawajjuh; shafkat.*) Or, *mā-rā ba maḥramiyat ikhtisās dādand.* Or, *bar mā (rahm āwardand).* (*ghamza, e madūra kardand.*)

KINGDOM—We traversed the kingdom of Persia.—*mā 'ubūr-i-mulk-i-irān kardem.* Or, *mā az 'ajam 'ubūr kardem.*

KISS—Give me a kiss, then fly your kite.—(*ba man*) *bosa bi-dih, sipas kāghazak-i-khūd bi-parān.* (*bar sar wa chashm.*)

KITTENS—This is a beautiful cat; she has two kittens.—*in ghurba khaili khūb shakīl ast, dū bachcha dārad.*

KNEES—He fell on his knees and asked pardon.—*o bar dū zānū nishast wa 'uẓr khwāst.* Or, *o sar-i-'ajẓ faro (kard) wa 'uẓr-i-takṣīr kard.* (*āward.*) Or, *o sar-i-khūd bā zamīn-i-niyāz nihād wa 'afw khwāst.* Or, *o zamīn-i-khidmat bosīd wa mu'āfi khwāst.*

KNIFE—Try if you can open this knife.—*bi-bīn ki in chākū-rī mī-tawāned bāz kurdan, yā na.*

KNOT—Here is a knot in this string; loose it.—*in jā dar*

*īn rīsmān gīra ast, ān-rā bi-kushā. Or, īn rassan 'akd dārad, ān-rā ḥall bi-kun.*

KNOWLEDGE—What is wealth without knowledge!—*ḡ dānish daulat chīst!*

KNOW—Do you know what people think of him?—*āyā mī-dāned ahl-i-duniyā (o-rā chi taur mī-pindārand? (dar bāb-i-o chi gumān mī-barand.)*

## L.

LABOUR—They labour hard for their living.—*az barā, e guzrān-i-khūd (miḥnat mī-kashand). (miḥnat mī-barand; talkhī, e miḥnat mī-chashand; sakhtī, e miḥnat mī-khūr-and.) Or, eshān ba mushakḳat-i-tamān ma'ūsh mī-kunand.*

LABOURERS—Here are fifty labourers employed.—*īn jā badīn kār panjāh mazdūr (mashghūl and). (ishṭighāl dārand.)*

LAKH—It will cost a lakh of rupees.—*kharch-i-ān yak ṣad hazār rupaiya khwāhad shud.*

LAME—Being lame he walks with a stick.—*ba sabab-i-langī ba madad-i-'aṣā mī-gardad.*

LAND—Will you go by land or by sea?—*az rāh-i-khushkī khwāhed raft yā (ba tarī)? (az rāh-i-baḥr.)*

LAND—Where do you mean to land?—*kujā irāda, e (pā, īn shudan) dāred? (farūd āmadan.)*

LANDLORD—Muhammad Husain is the landlord of this house; I am his tenant.—*Muhammad ḥussain mālik-i-īn khāna ast; man kirāyadār-ash-am.*

LANGUOR—I am overcome with languor.—*bar man mān-dagī ghālib ast. Or, man maghlūb-i-za'īfī gashta am.*

LARGE—I caught a large fish yesterday.—*dīroz (ba) dām mākī, e kalān giriftam. (dar.)*

LAST—I saw him last Tuesday.—*man ba si-shamba, e guzashta o-rā dīdam. Or, man az si-shamba, e guzashta o-rā na dīdam.*

LAUGH—Why do you laugh without reason?—*be sabab chirā (mī-khanded)? (khanda shumā-rā mī-girad; tabasum mī-kuned; khanda shumā-rā mī-āyad.)*

LAWFUL—Is it lawful to do this?—*āyā in chunīn kardan (rawū) ast? (jā,iz; mubāh; mashrū'.)*

LAID—Having laid by his profits, he became rich.—*o az jam' āwardan-i-manūfā' i-khud (tawāngar) shud. (daulat-mand; khudāwand-i-rozi; shāhib-i-dunyā; shāhib-i-daulat; mustaghni; ghanī; khudāwand-i-nūmat.)*

LAY—Let us lay aside everything that is evil.—*mā-rā bāyad ki har sharārat-rā yak taraf bi-nihem. Or, mā-rā bāyad ki har khabāsat-rā bi-guzārem. Or, mā-rā bāyad ki har fahhāshī rihā bi-kunem. Or, mā-rā bāyad ki az har manāhiyat (bi-pardāzem). (dast bi-kashem; dast bar dārem; tajannub, or, ijtināb, or, ihtirāz bi-kunem.)*

LEADS.—That poor man is blind, another leads him.—*ān miskīn nā-bīnū ast, dīgare rūh-bar-ash mī-bāshad. Or, ān nā-kas a'mā ast, dīgare 'aṣū-kash-i-o mī-bāshad.*

LEAD—Where does this road lead to?—*in rāh kujū (mī-ravad)? (sar mī-barad.)*

LEAN—Don't lean upon the table.—*bar mez takiya ma (kun). (zan; sūz.)*

LEAP—I saw a monkey leap over the fence.—*dādam ki būzinga, e bar (sadd) jast zad. (barrier, bandrūgh; thorn-fence, khār-bandī; stone-fence, dīwar-i-sangī; pale fence, dār-bazīn.)*

LEARN—You can learn faster than I.—*shumā az man jaldtar āmokhtan mī-tawāned.*

LEASE—I took a lease of this house for five years.—*in khāna-rā tā ba muddat-i-panj sāl (kirūya kardam). (ba kirāya giriftam; ba ijāra giriftam.)*

LEAVE—It is late, let us now take leave.—*der shuda ast, bi-guzār ki murakkhhaṣ bi-shavem. Or, tahāwur shuda ast, ijāzat bi-dih ki rukhsat bi-(gīrem). (shavem.)*

LEAVE—It is said he intends soon to leave this country.—*mī-goyand ki irūda, e raftan az in mulk jaldī dārad.*

LED—He led so bad a life no one respected him.—*raftār-ash īn chunīn bad būd ki kase o-rā ('izzat) na kard. (ikrām; ihtirām; talcrīm; makrimat; ta'zīm; ĥurmat.)*

LEFT—He left all his business to his clerk.—*hama kār o bār-i-khūd-rā (ḥawāla,e muḥarrir kard). (dar or ba ḥawāla,e kātib dād.)*

LEFT—Being lame of his right hand, he writes with the left.—*chūn ba dast-i-rāst lunj ast ba dast-i-chap mī-nawīsad.*

LEGIBLE—This writing is not legible.—*īn dast-khatt khwānda shudanī nīst. Or, īn dast-khatt mumkin nīst ki khwānda shavad.*

LEG—He fell off his horse, and broke his leg.—*az asp-i-khūd uftād, wa sāk-ash shikast.*

LEISURE—Sir, are you now at leisure, can I speak with you?—*shāhibā shumā (fāriḡhed); marū ijāzat ast ki sukhane bi-goyam? (-rā furṣat ast; -rā farāḡhat ast.)*

LEND—I am very poor, can you lend me a few rupees?—*man khailī (muftis)-am, shumā mī-tawāned ki ḡadre pūl ba man ḡarz bi-dihed? (maflūk; maskīn; mustammand; ḡharīb.)*

LESS—My wages are less than his.—*muwājib-i-man az mushāhira,e o kam ast.*

LET—Why did you let loose the horse?—*chirū asp-rū wū guzāshted?*

LET—Let us see if we can read this book.—*(dīda shavad) ki īn kitāb-rā khwāndan mī-tawānem yā na. (bi-bīnem.)*

LEVEL—The ground is quite level.—*zamīn bi-l-kull (mu-sattāḡ) ast. (ḡamwār; barābar.)*

LIABLE—By doing this you are liable to a penalty.—*az chunīn fi'l ba shumā (siyāsāt lāzim) mī-āyad. (jurmānā jū,iz.)*

LIBERAL—He is exceedingly liberal.—*o bisiyār karīm ast. Or, o nihāyat (sakhā) ast. (jaḡwād.) Or, o khailī (samāḡhat) dārad. (karam; futūwat; jūd o sakhā.)*

LIBERTY—They were in prison, but are set at liberty.—

*eshān dar zindān būdand, magar ḥālan (riḥā,ī) yāfta and. (makhlāṣī; khlāṣī; najāt.)*

LICKS—By the deliciousness of the food the dog licks his lips.—*sag ba lazzat-i-gosht dahan-i-khud khūsh mī-kunad.*

LICKS—The dog licks water with his tongue.—*kalb āb ba zabān mī-khūrad.*

LID—Lift up the lid of this box.—*sar-posh-i-īn šandūk būla bi-gīr.*

LIE—He thinks nothing of telling a lie.—*bar kase darogh bastan pesh-i-o hech muṣṭayāqa nīst. Or, darogh guftan-rā hech gunāh na mī-fahmad.*

LIES—He lies down under the shade of a cypress tree.—*o zer-i-sāya.e darakht-i-sarw (khud-rā darūz mī-kashad). (istirāḥat mī-kunad.)*

LIFE—Life is short, we ought now to prepare for eternity.—*zindagī kam ast, mā-rū bāyad ki fikr-i-'ūkibat bi-kunem. Or, 'umr kotāh ast, mā-rū bāyad ki (asbāb-i-ākhirat) taiyār bi-kunem. (az burā.e ākhirat zūd-i-rah.)*

LIFELESS—He fell to the ground lifeless—*o ba zamīn be jān uftād. Or, o ba zamīn be hosh uftād, wa ba khāk yak-sān gasht.*

LIGHT—Is this package light or heavy?—*īn 'basta (subuk)' ast yā (gīrān).<sup>2</sup> <sup>1</sup>(khasīf.) <sup>2</sup>(sākīl.)*

LIGHT—Tell him to light a fire.—*o-rā bi-go ki ātash biyāf-rozad.*

LIGHTEN—We must lighten the boat, otherwise it will sink.—*bāyad ki mahmūla.e kishtī-rā zūd subuk bi-kunem, wa illa darāb (faro khwāhad raft). (ghark, or mustagh-riq, or mugharraq, or maghrūk khwāhad shud.)*

LIGHTENS—It lightens very much.—*barq ba ifrūt mī-zanad. Or, šā.ika khūlī mī-darakhshad.*

LIGHTNING—I was out yesterday in a storm of thunder and lightning.—*man dīroz ba wakt-i-gharīdan-i-ra'd wa darakhshīdan-i-šā.ika berūn būdam. Or, man dīroz dar zer-i-ṭūfān wa darakhshīdan-i-barq būdam.*

LIKE—My house is very much like yours.—*khāna.e man ba*

*khāna, e shumā (mumāsīlat) dārad. (mushābihat.) Or, khāna. e man (bar mišāl)-i-khāna, e shumā ast. (ba or bā mišāl.)*

LIKE—I should like much to visit Europe.—(*marā shauk-i-firāwān*) *ast ki sair-i-mulk-i-mughrib bi-kunam. (man bisiyār shauk, or ishtiyāk dāram.)*

LIMITED—I am limited not to give more than one hundred rupees.—*ziyāda az yak sad rūpiya ba man (parwānagī) nīst ki bi-diham. (ijāzat.)*

LINING—This cloth must have a lining.—*īn pūrcha-rū astar (zarūr) ast. (lāzim; wājib.) Or, īn abra astar mī-khwāhad.*

LINKS—How many links are there in that chain?—*ān zanjīr chand halkā dārad?* Or, *dar ān silsila chand tā halkā ast?*

LION—A lion is stronger than a tiger.—*asad az sher (zor-āward)tar ast. (kawī.)*

LIPS—Her lips are red.—*labhū, e ān zan (surkh) and. (la'l; mišāl-i-marjānī.)*

LIQUID—Is the medicine you speak of a liquid?—*dawā, e ki shumā zikr-ash mī-kuned rakik ast.*

LIST—Write a list of the things sent to Tih-rān.—*ashyā ki ba tehrān mursil shuda ast fihrist-ash bi-nawīs.*

LISTEN—Listen to what I tell you.—*ānchi mī-goyam gosh kun. Or, guftār-i-man ba gosh-i-jūn bi-shināu. Or, kaul-i-man andar-i-gosh (bi-gīr). (biyāwar.)*

LITERAL—The translation is too literal.—*īn tarjuma ziyā-datar (ḥarf ba ḥarf) ast. (lafzī.)*

LITTLE—Give me a little, I don't ask for much.—*ba man kudre bi-dih, bisiyār na mī-khwāham.*

LIVELY—He is of a lively disposition.—*o khūsh tab' ast.*

LIVE—I shall respect him as long as I live.—*tā ān ki zinda am (o-rā 'izzat) khwāham kard. (ikrām-i-o; ta'zīm-i-o.)*

LOAD—He told me to load the boat with indigo.—*o ba man guft ki man kishī-rā (az nīl pur) bi-kunam. (ba nīl pur bār.)*



- LOADED—Is this gun loaded?—*āyā īn tufang pur ast?*
- LOADSTONE—Do you know the virtue of the loadstone?—*khāṣṣiyat-i-(sang-i-maḥnā'īs) mī-dāned?* (*āhan-rubā.*)
- LOAN—May I beg the loan of this book?—*az rāh-i-mihr-bānī īn kitāb-rā ba man ('ariyat) khwāhed dād.* (*ta'arufan; 'ariyatan; amānatan.*)
- LOAVES—Tell the baker to give three loaves.—*ba nān-paz hukm bi-dih ki o si nān bi-dihad.*
- LOCK—There is no lock to your box.—*sandūk-i-shumā(-rā kuft nīst).* (*kuft na dārad; be kuft ast.*)
- LODGE—Where shall we lodge to-night?—*imshab kujā (manzil bi-dārem)?* (*pā, īn bi-shavem; shab ba sar biyāwarem; bi-guzrānem; mutawakkif bi-shavem; sukūnat bi-pazīrem; mutamakkīn bi-shavem.*)
- LOFTY—These rooms are very lofty.—*īn hujrahā bisiyār (buland) and.* (*rafi'.*)
- LOITER—Why do you thus loiter away your time?—*shumā chīrā īn chunīn ṭaur aukāt-i-khud-rā dar ghaṭat zā, i' mī-kuned?* Or, *shumā chīrā īn chunīn ṭaur aiyām-i-khud-rā (ba bād) mī-dihed?* (*muft az dast.*)
- LONG—How long is this piece of cloth?—*īn pūrcha, e jūma chi kadam (ṭawīl ast).* (*darāz ast; ṭūl or ṭawālat dārad.*)
- LONG—How long shall you remain there?—*tū ba chand roz ān jā khwāhed mānd?*
- LOOK—Let me look through your spying-glass.—*bi-guzār ki mān ba dūrbīn-i-shumā bi-bīnam.*
- LOOKING-GLASS—When you go to Shīrāz buy me a looking-glass.—*wakte ki ba shīrāz bi-raved yak (ā, ina) az barā, e man bi-khared.* (*sajanjal.*)
- LOOSE—Try if you can loose (untie) this knot.—*koshish bi-kuned ki shumā īn gira-rā (wā) kardan bi-tawāned.* (*ḥāl; bāz.*)
- LOOSE—The joints of this chair are very loose.—*bandhā, e īn kursī bisiyār (sust) shuda and.* (*hazz; shull.*)
- LOSE—Take care you don't lose the knife I gave you.—

*kārde ki man ba shumā dādam khabar-dār ān-rā gum na kuned.*

LOSS—He has met with great loss.—*o-rā bisiyār khisārat rasīda ast.* Or, *nukṣān-i-firāwān bar o (uftāda) ast.* (*ʿariz gashta; ʿā'id gardīda; wāki' shuda; wārid shuda; rasīda.*)

LOST—He lost his way in coming from the city.—*wakte ki az shahr bāz mī-āmad rāh gum kard.*

LOTS—I purchased five lots at to-day's sale.—*ba harrāj-i-imroz panj 'adad-i-ashiyā kharīdam.*

LOTS—They cast lots; the lot fell on him.—*kur'a afgand-and ba nām-ash kur'a (uftād).* (*bar āmad.*)

LOTUS—This is the flower of the lotus.—*īn gul-i-nīlūfar ast.*

LOVE—They have no love for each other.—*eshān bāham (muḥabbat) na dārand.* (*muwaddat; ulfat; unsiyat; mu,ānasat; khullat.*)

LOW—This is a very low room.—*īn hujra khailī (past) ast.* (*farūd; nā-buland.*)

LOW—The price he asks is very low.—*kīmat-i-bisiyār kam mī-khwāhad.*

LOWER—Lower this bucket into the well.—*dar chāh īn dalw-rā pā,īn bi-kun.*

LUCRATIVE—Theirs is a lucrative employment.—*hūr-i-eshān bisiyār (naf') dūrad.* (*manfa'at; intifā'; fā,ida.*)

LUGGAGE—Put this luggage in the boat.—*dar zaurak īn asbāb-rā bi-guzār.*

LUSTY—He is now grown very lusty.—*o bisiyār (farbih) gashta ast.* (*chākh.*)

## M.

MACHINE—What is the name of this machine?—*ism-i-īn (ṣan'at) chīst?* (*ālat.*)

MAD—He was bit by a mad dog.—*o az sag-i-dīwāna gazīda shud.* Or, *sag-i-dīwāna o-rā gazīd*

MADE—He made me write the letter directly.—*o az man fi-l-faur khatt nawīsānīd.*

MADE—Having made a pen, he began to write.—*kalām tarūshīda nawīsh-tan (girift). (shurū' kard.)*

MAGNIFICENT—These are magnificent apartments.—*in hujrahā khailī ('ālishān) and. (zū-l-rafa'at.)*

MAID-SERVANTS—He has two maid-servants.—*o dū (mashāta) dārad. (band-andāz; zan-naukar.)*

MAKE—Make haste and write the letter.—*zūd bāsh wa in khatt-rā bi-nawīs. Or, in khatt fi-l-faur bi-nawīs.*

MANAGES—Who manages his affairs?—*kār-i-o ki (mī-kunad)? (ba sar-anjām mī-rasānad.) Or, ki tartīb-i-muhimāt-i-o mī-kunad? Or, ādā,e kār-ash ba zimma,e kīst?*

MANKIND—We ought to love all mankind.—*mā-rā bāyad ki ba hama insān (dostī) bi-dārem. (ulfat; ikhlās; muḥabbat; uns; istinās; muwaddat; yagūnagiyat.)*

MANNER—He spoke to us in this manner.—*badīn (faur) bā mā sukhan giḡt. (namat; minwūl; farīk; sabīl; wajh; dastūr; nahaj; farah.)*

MANURE—This garden needs some manure.—*in bostān kiūd mī-khwāhad. Or, in bāgh zarūrat-i-sargīn dārad. Or, in rauza-rā ihtiyāj-i-sargīn ast.*

MAP—Show me a map of Persia.—*ba man naqsha,e īrān (bi-namā). (nishān bi-dih.)*

MARBLE—This floor is paved with marble, and inlaid with turquoise.—*farsh-i-īn khāna (rukḥām andākhta shuda ast wa khishthā,e firūza dar ān sākhta). (az marmar wa khishthā,e firūza mī-shavad.)*

MARCH—The regiment will march to-morrow.—*fauj farda kūch khwāhad kard.*

MARK—Put a mark on the paper that is yours.—*kāghaze ki az ān-i-shumā ast bar ān nishān bi-kun.*

MARKET—I have been to the market.—*man ba bāzār (būda am). (rafta būdam.)*

MARRIAGE—When will his marriage take place?—*shūdī,e o kai khwāhad shud? Or, munākāhat kai khwāhad kard?*

Or, 'akd-i-nikāh kai *khwāhad* bast? Or, o zane-rā kai dar 'akd-i-nikāh *khwāhad* āward? Or, o kai *juftekh* *khwāhad* *ghirift*? Or, o kai zane *khwāhad* *khwāst*?

MASTER—He is a very kind master (meaning, teacher or preceptor).—o *bisiyār mīhrbān ustāde ast*.

MASTER—Is your master (meaning a European gentleman) at home?—*āghā, e shumā ba khāna mī-bāshad*?

MATE—Call the carpenter and his mate now.—*najjār wa (rafīk-ash) bi-goyed ki fi-l-faur bi-āyand*. (*shāgird-ash; wa ān ādm ki bā o sar o kār bāshad*.)

MATERIALS—How can they work without materials?—*be sāmān kār chigūna mī-tawānand kard*?

MEANS—By what means can you do this?—*ba chi tadbīr īn-rā mī-tawāned kard*? Or, *shumā dar ādā, e īn kār chi dast ras paidā kardan mī-tawāned*?

MEAN—I mean to go to Baghdād to-morrow.—*farda irūda, e raftan (ba) baghdād dāram*. (-i.)

MEASURE—Measure this cloth.—*īn pārchā-rā (bi-paimā). (gaz bi-kun)*.

MEASURE—This is a kind of measure.—*īn yak kīsmē ast az (maqdār)*. (*paimā, īsh; andāza*.)

MEET—Meet me at Maulavī Sa'īd's house to-morrow.—*farda ba khāna, e maulawī sa'īd (ba man) mulākāt bi-kuned*. (*marā; bā man*.) Or, *az barā, e mulākāt (kardan-i-man) fardu ba maḳām-i-mullā sa'īd hāzīr bāshed*. (-am.)

MEMOIRS—I am reading a book of memoirs.—*kitāb-i-taḡlīrat mī-khwānam*.

MEMORANDUM—Make a memorandum of this.—*yād-dāsht-i-īn bi-nawīs*.

MEMORY—I have a bad memory —*hāfiḡa, e man mukaddur ast*. Or, *man ṭab'-i-ghabī dāram*.

MEND—Tell the carpenter to mend this box.—*ba darrūdḡār bi-go ki īn ṣandūk-rā (rarammat) bi-kun*. (*ta'mīr*.)

MERCIFUL—We ought ever to be merciful.—*mā-rā bāyad ki hamesha (raḥīm bāshem)*. (*mushfik; shafik; mutu-raḥḥam*.) Or, *mā-rā bāyad ki ba har kas ba (raḥm wa*

*shafkat wa marhamat sulūk bi-namāyem.* (murwat wa futūwat pesh āyem.)

MERCHANDISE—This is an article of merchandise.—*in jins-i-(tijarat) ast.* (*dād o sitad; saudāgarī; baṭʾi-farokhtan wa kharīdan.*)

MERCHANT—He is now a merchant in Teheran.—*o dar tahrān (saudāgare) ast.* (*tājire; bāzargāne.*)

MET—I walked four miles and met no one.—*chahār mīl raftam ba hech kas mulākāt na kardam.* Or, *chahār mīl masāfat kardam ba hech kas mulākāt na shudam.*

METHOD—What is the best method (mode) of learning a language?—*dar āmokhtan-i-zabān kudām tarīf bihtar ast?*

MID-DAY—I did not arrive there till mid-day.—*tā ba waqt-i-nīm-roz ān jā na rasīdam.*

MIDDLE—Shall I put it at the top, or in the middle?—*in rā bālā bi-guzāram yā darmiyan?*

MIDDLING—This paper is middling.—*in kūghaz mutawassit ast.*

MILD—She is mild in temper.—*ān shāhiba mizāj-i (mulā'im) dārad.* (*halīm.*)

MIND—I have considered this in my own mind.—*man dar bāb-i-in dar khāfir-i-khud (andesha) karda am.* (*fīr; tajwīz; taʾammal; tafakkur.*)

MINED—Had you minded what he said, then it would be well.—*agar ba ānchi o guft muttāfiq mī-shuded pas bihtar būde.* Or, *agar sukhan-ash kabūl mī-dāshted chi khūsh būde!*

MINES—Lead and copper are dug out of mines.—*sarb wa mis az (mʾadan) kanda mī-shavad.* (*kān.*)

MINUTE—I shall return in one minute.—*dar yak dakika bāz khwāham āmad.* Or, *dar furatu-lʾain murājaʾat khwāham kard.*

MIRTH—They are full of mirth.—*eshān az khūshī dar jāma na mī-gunjand.*

MISCHIEF—They are always in mischief.—*eshān hamesha mūgi and.*

MISERABLE—The wicked man is always miserable.—*ādam-i-bad hamesha (dardmand) mī-mānad. (munnaḡhīs; manḡhūs; ḡalīl; shikasta-ḡāl muḡṡṡarīb; muntashīr.)*

MISERS—Misers never think they have enough.—*dīdā,e ahl-i-ṡama' ba nī'mat-i-dunyā pur na mī-shavad. Or, ḡarīsān ba jahāne ḡursina and. Or, dīdā,e tang-i-ḡarīsān nī'mat-i-dunyā pur na mī-kunad.*

MISERY.—They live in great misery.—*eshān dar ḡūlat-i-(kḡarābī) ḡuzrān mī-kunand. (mīshīnī; 'usrat; maskanat; ḡillat; shikastu-ḡālī.)*

MISFORTUNE—He has met with a great misfortune.—*bar o kam bakḡhī,e 'aḡīm uftāda ast. Or, bar o āfut-i-buzurg rū,e dāda ast. Or, ba anwā'i-fitnahā multala ḡardīda ast. Or, zamāna o-rā ḡadaf-i-tīr-i-balā sūkḡta ast. Or, zamāna sang-i-muṡibat az manjanīk-i-balā bar sar-ash zada ast.*

MISLED—I was grievously misled by following your advice.—*az paḡīraftan-i-naṡīḡat-i-shumā kḡaḡāe sakḡht kḡurdam. Or, az kabūl kardan-i-mushḡarat-i-shumā kḡaīlī fareb kḡurdam.*

MISMANAGEMENT—This is owing to your mismanagement.—*az be tadbīrī,e shumā īn chunīn kūr wākī' shud. Or, az be intīḡūmī,e shumā īn ba ḡuhūr āmada ast. Or, az mubāsharat-i-nā kḡair-i-shumā īn ittīfāk uftāda ast.*

MISSPEND—We ought not to misspend our time.—*wakt-i-kḡud-rā (ḡā,i' kardan) munāsib nīst. (be fū,ida az dast dādan.)*

MISRECKONED—I suppose you have misreckoned these rupees; count them again.—*(maḡinna dāram ki shumā dar shimurdan-i-īn rūpiyahā ḡḡalat) karda ed; bāz bi-shimāred. (ḡumān dāram ki dar ta'dād-i-īn mubloḡḡhān sahw.)*

MISREPRESENTED—He has much misrepresented the matter.—*o īn muḡaddama-rā bar (kḡilāf wā) namūda ast. (ḡḡair ḡakḡ nakl munḡalīb; nū-rāst; maḡākat; 'aks ḡāhīr.)*

MISSSED—They fired several times at a leopard, but missed

it.—*ba palang chand bār tufang (khālī kardand), ammā khaṭā kardand.* (sar kardand; zadand.)

MISSED—I missed him on the road.—*man dar rāh zāhil shudam, o-rā na dīdam.* Or, *saḥwān naẓar-i-man bar o nayuftād.*

MISTAKE—You mistake my meaning.—*shumā maṭlab-i-marā ghalat mī-dāned.* Or, *ba khāṭir-i-shumā ma'nī, makṣad-i-man na mī-āyad.* Or, *shumā ba maghẓ-i-mudd'a, man na mī-rased.* Or, *ba maṭlab-am ghalat mī-kuned.*

MISTRUST—We should not mistrust without cause.—*be sabab az hech kas (be 'itibār) shudan munāsib nīst.* (bad-i'tikād; bad-gumān; dar shubha; dar shakk.)

MIX—Mix these together.—*in har dū-rā bāham (biyāmez).* (*makhhlūt*, or *takhhlūt*, or *dākhhl*, or *jam' bi-kun*; *khisān*.)

MOCK—It is improper to mock any one.—*bar hech kas (nakl) kardan munāsib nīst.* (*tamaskhur*; *ṭa'na*; *istihzā*; *mazūk*; *maskhara*; *istikhrā*; *maza*; *khanda-rish*; *mazhak*; *taghwīt*.)

MODEST—He is of a modest disposition.—*o mizāj-i-sharm-āgīn dārad.* Or, *ṭab'-i-ān shakhṣ mahjūb ast.* Or, *o (sharm-rū) ast.* (*ṣāhib-i-haiyā*; *khāshī*.)

MOLEST—They molest us very much.—*eshān mārā (tash-wīsh-i-'aẓīm mī-dihand.)* (*diḳḳ* or *mushawwash* or *azār mī-kunand*; *taklif* or *taṣdī' mī-dihand*.) Or, *eshān bar ḥāl-i-mū ta'arruz mī-kunand.* Or, *eshān muta'arriẓ-i-ḥāl-i-mā mī-shavand.*

MONEY—I shall receive the money after one month.—(*ba'd az inkizā, yak māh*) *pūl ba dast-i-man khwāhad rasīd.* (*wakte ki yak māh munkazī khwāhad shud*.)

MOON—The moon has not yet risen.—*tā hanoz māhtāb bar na khāsta ast.* [full moon, *badr*; *māh-i-chuhār dāh*; new moon, *māh-i-nau*; *hītāl*; *kurra, māh*; *awwal-i-māh*.]

MOTION—The motion of this wheel is very quick.—(*hara-kat*)<sup>1</sup>-i-in (*charakh*)<sup>2</sup> *bisiyār xūd ast.* <sup>1</sup>(*gardish*; *jumbish*; *taḥwīt*; *inkirūz*; *taḥarruk*; *daur*.) <sup>2</sup>(*'ujlat*.)



**MOTIVE**—What is your motive for doing this?—*chi (bā'iz ast) ki in kār mī-kuned?* (*maṭlab* or *wajh* or *mudd'ā* or *dā'iyat dāred.*)

**MOUNTAIN**—Have you seen the Himālaya mountain?—*āyā koh-i-himālaya mushāhida kardā ed?*

**MOUNTED**—Having mounted his horse, he rode off.—*bar asp-i-khud sawār shud, wa bar tākht.*

**MOURNS**—The whole country mourns his loss.—*ba mātam-i-marg-ash ahl-i-tamām mulk siyāh mī-poshand.* Or, *az murdan-ash ahl-i-tamām mulk (maghmūm) shuda and. (mātam zada.)*

**MUDDY**—Why do you bathe in muddy water?—*chirā dar āb-i-(mukaddar) ghushl mī-kuned?* (*tīra*; *mutakaddar*; *mulawwas.*)

**MULE**—I have bought a mule for 200 rupees.—*kūṭire (dū ṣad rūpiya-rā) kharīda am. (ba dū ṣad rūpiya.)*

**MURDERED**—He was murdered by robbers.—*o az dast-i-duzdān (kushta shud). (ba ḡatl rasīd; munḡatl, or ḡatīl, or maḡtūl shud.)*

**MURMURING**—They are always murmuring.—*eshān hamesha (shikāyat) mī-kunand. (gīla; wa'wa't.)* Or, *eshān dā'im-u-l-auḡāt marmar mī-zanand.*

**MUSIC**—Are you fond of music?—*āyā mushtāk ba (sarod) mī-bāshed?* (*tashaiyud*; *samā'*; *tarranum*; *malāhī.*) Or, *āyā (naghmu-rā pasand) mī-dāred?* (*ilm-i-mūsikī-rā dost.*)\*

**MUTE**—I spoke several times, but still they continued mute.—*man chand bār guṣtam, ammā (khāmosh) mūd-and. (sākit; sākin.)*

\* Kettledrum, *naḡḡāra.*

Bell, *jaras.*

Four-stringed instrument, *rabāb.*

Trumpet, *karnā, e; karnā; sarnā; būḡ; ḡūr.*

Harp, *chang*; *barbat.*

Guitar, *sitar.*

Flute, *nai.*

MUTUAL—This will be for our mutual benefit.—*īn* (*fā, ida, izarafain*) *khwāhad būd*. (*muḥīd-i-jānibain*.)

## N.

NAKED—In parts of Persia little children are accustomed to go naked.—*dar ba'ze nawāhī.e fārs ḡisḡagān* (*ba gashtan dar ḡālat-i-barhanagī muṭād and*). (*'ādat-i-gashtan dar ḡālat-i-'uryat dārand; 'uryān mī-bāshand*.)

NAME—This vessel's name is the Zuleika.—*ism-i-īn jahāz zulaikhā ast*. Or, *īn jahāz zulaikhā nām dārad*. Or, *badīn jahāz zulaikhā nām dāda and*. Or, *īn jahāz musammā ba ism-i-zulaikhā ast*. Or, *īn jahāz ba zulaikhā mausūm gashtā ast*.

NATION—All the people of this nation speak his praise.—*har ḡaum-i-īn mulk ta'rīf-i-o mī-kunand*. Or, *sair-i-'awāmmu-n-nās-i-īn balād khuḡba.e taḡsīn ba nām-ash mī-khwānand*.

NATURE—The tiger is fierce by nature.—*sher az* (*sarisht*)<sup>1</sup> (*muḡḡibb*)<sup>2</sup> *ast*. <sup>1</sup>(*zāt, jibillat*.) <sup>2</sup>(*tund-mizāj; shadīd*.)

NAUGHTY—She is a naughty girl.—*ān dukḡtarak* (*sharīr*) *ast*. (*shokḡ-chashm*.)

NAVIGATION—Have you learnt navigation?—*shumā mallāḡhī* (*āmokḡhta ed*)? (*yād girifta ed*.)

NECESSARY—It is not anyways necessary that you should go there.—*ba hech wajḡ* (*zarūr nīst*) *ki shumā ān jā bi-raved*. (*lāzim or wājib nayāyad*.)

NEED—I have need of your assistance.—*ba madad-i-shumā* (*muḡḡtāj*) *hastam*. (*ḡājat or iḡtiyāj dāram*.) Or, *marā imdād-i-shumā zarūr ast*.

NEEDFUL—It is absolutely needful that I should go.—*iḡtiyāj mahz ast ki man ān jā bi-ravam*. Or, *raftan-i-man az jumla.e zarūriyāt ast*.

NEGLECT—This is owing to your neglect.—*az iḡmāl-i-shumā īn ba zḡḡḡr āmuda ast*. Or, *az tagḡāful-i-shumā īn wūkī' shuda ast*. Or, *az be-kḡabarī.e shumā īn ba wūkū' rasīda ast*. Or, *az* (*tahāwun*)-*i-shumā īn ba man-*

*ṣaba'e shukūd āmada ast. (ghaflat; musāhilat; musā-muḥat; tasāhil.)*

NEGLIGENT—They are idle and negligent.—*eshān (sust wa ghāfil) and. (baṭṭāl wa kāhil; bāṭil wa muḥmul; mu'attal wa musāhil.) Or, eshān sustī wa ghaflat nī (warzand). (kunand.)*

NEIGHBOUR—He is a neighbour of mine.—*o (ham-sāya), e man ast. (jār; jā'ir; ham-dīwār; ham-jawār. Or, o (muttaṣil)-i khāna, e man mutawakkif ast. (karīb.)*

NEIGHBOURHOOD—He lives in this neighbourhood.—*o dar īn hamsāyagī (sukūnat) dārad. (maskan.) Or, o dar īn kurb (muḳīm) ast. (sākin; mutawakkif; sukūnat-paṣṭr.)*

NEXT—We will go there next month.—*mā māh-i āyandu ān jā khvāham raft.*

NIB—I have broken the nib of my pen.—*(zabān)-i kalam-i khud shikasta am. (nok; sar; fāk; nesh; dam.)*

NIPPED—I nipped my fingers with the pincers.—*angushthā, e khud-rā ba minkāsh afshurdam.*

NOISE—I cannot bear so much noise.—*man tākaṭ-i īn chunīn ghaughū na mī-tawānam dārad. Or, man taḥammul-i chunīn (mashghala) na mī-tawānam kard. (shaghf; ghalghala; shor wa ghul; ghulghul.) Or, īn chunīn ghul-ghadar-rā mutaḥammil na mī-tawānam shud.*

NONSENSE—What they say is all nonsense.—*ānchi mī-goyand hama (wāhiyāt) ast. (yāwa-go, ī; behūda-go, ī.) Or, eshān sukhan-i ikhtilāt mī-goyand.*

NONSUITED—The plaintiff was nonsuited.—*mukaddama, e mudda'ī (khārij) shud. (nā manṣūr.)*

NOTHING—He asked, but I gave him nothing.—*o khwāst wa lekin paṣṭīze na dīdam.*

NUMB—My fingers are numb with cold.—*az sarmā angushthā, e man (khushk) shuda and. (ghair-i ḥiss wa jumbish.)*

NUMBER—What number of persons were present?—*chand nafar ḥāẓir būdand?*

NUMEROUS—There are numerous errors in your writing.—*dar nawishta, e shumā bisiyār ghalathā and.*

NURSE—They took with them their little child and its nurse.—*eshān t̄ifl-i-kūchak-i-khud bā ma' dāya ham-rūh-i-khud-i-shān burdand.*

NURTURED—He was delicately nurtured.—*o mutana'im būd wa sāya parwarda.* Or, *dar ni'mat wa rūhat wa āsā, ish aukāṭ guzrānīd.*

## O.

OARS—How can the boatmen row without oars?—*baghair az (halisahā)<sup>1</sup> chigūna (halisa-zanān)<sup>2</sup> kashidan mī-tawānand?* <sup>1</sup>(*kūda; jafḏāk; majzāf; mikzāf.*) <sup>2</sup>(*mallāḥān.*)

OATH—In a court it is usual for witnesses to take an oath.—*ma'mūl ast ki gawāhān ḥasbu-l-kānūn dar 'adālat kasam bi-khurand.* Or, *dar 'adālat ḥasbu-l-ma'mūl shāhidān saugand mī-khurand.*

OBEEDIENCE—You should pay obedience to his orders.—*munāsib ast ki (muṭāba'at)-i-ḥukm-i-o bi-kuned.* (*t̄ā't; muṭāwa'at; inḳiyād.*) Or, *munāsib ast ki shumā (muṭī')-i-ḥukm-i-o bi-bāshed.* (*farmān-bardār; mutābī'; tābī'.*) Or, *wājib ast ki shumā bar khatt-i-farmān-ash sar-i-khud bi-nihed.*

OBEDIENT—Good children are obedient to their parents and obliging to every one.—*farzandān-i-arjīmand tābī' i-wāli-dān-i-khud wa ba hama kas (mutawāzī') mī-bāshand.* (*nawāzish-numā; khatīk; adab wa azurm-numā.*)

OBEY—I must obey his orders.—*marā bāyad ki ḥukm-ash ba jābiyāram.* Or, *marā bāyad ki ('ubūdiyat)-i-ḥukm-i-o bi-kunam.\** (*t̄ā't.*)

OBJECT—What was the object of your going there?—*gharaḥ-i-raftan-i-shumā dar ān jū chī būd?*

\* 'ubūdiyat is used to express obedience to God.

OBLIGE—You should try to oblige your master.—*bāyad ki dar (raṣūmandī), e ākā, e khud koshish bi-kuned. (khūsh-nūdī.)* Or, *bāyad ki shāhib-i-khud-rā khūsh bi-kuned (masrūr; khūshnūd.)*

OBSCURE—These words are obscure.—*in alfāz (mughlak) and. (mu'amma; ghalk.)*

OBSOLETE—This term has become obsolete.—*in istilāh ilhāl (matruk) ast. (mansukh; muhmal; mu'attal; bilā isti'māl.)*

OBSTACLE—This is an obstacle to my learning.—*in (māni') i-ta'tīm-i-man ast. (muta'ariz; mawāni'; sadd; mu-zūhim; mumāni'.)*

OBSTINATE—They are obstinate in their opinions.—*eshān dar rā, e khud bisiyār (khud-sar) and. (sar-kash; muta'-aṣṣab; khud-pasand; mu'ānid; mutamarrid, gardan kash.)*

OCCASION—There was no occasion for your coming.—*āmadan-i-shumā dar in jā darkūr na būd.*

OCCASIONED—He has occasioned his parents trouble.—*o sabab-i-ranj-i-wālidain-i-khud gardid. Or, o ba pidar o mādar-i-khud (taṣdī') dāda ast. (zuḥmat; iztirāb; taklif.)*

OCCUPIED—After another month, I shall have occupied this house twenty years.—*ba'd az itmām-i-māh-i-digār bīst sāl kāmīl khwāhad shud ki dar in khāna tawakkuf warzīda am.*

OCCURRED—I don't remember this ever to have occurred before.—*(dar yād-i-man na mī-āyad) ki in chunīn amr pesh az in ittifāk uftād. (yād na dāram.)*

OCCURRENCE—This is a very remarkable occurrence.—*in amre bisiyār ('ajīb) ast. (gharīb; nādīr; ta'ajjubnāk; muta'ajjīb.)*

ODD—This is a very odd kind of expression.—*in kalāme-'ajīb ast.*

OFFENCE—What offence have I committed?—*chi jurm az man ba wujūd āmada ast? Or, chi takṣīr az wujūd-i-man sar bar zada ast? Or, ba chi ma'sī muhtala gardīda am? Or, chi khatā az man sādir shuda ast?*

OFFENDING—I cannot think of thus offending him.—*man na mī-khṛwāham ki o-rā īn chunīn (nā-khūsh) sāzam. (ranja-khāṭir; dil-āzurda; taghyīz.) Or, marā pasand nīst ki mūjib-i-āzār-i-khāṭir-ash shavam.*

OFFERED—Had I known this before, I should have offered you my services.—*agar kabl az īn īn amr-rū mī-dūnistam barā,e īndād-i-shumā ḥāzīr būdame.*

OFFICE—I am going to Mr. —'s office.—*ba daftar-khāna,e fulān šāḥib mī-ravam.*

OFFICER—He is a European officer.—*o sarḥange az ahl-i-farang ast. [Civil officer, 'uhda-dār; manṣab-dār; 'amal-dār; military officer, sipāh-sālār; sardār.]*

OLD—Once upon a time an old man and an old woman went to the forest to gather sticks.—*bāre az barā,e jam' kardan-i-hezum pīr-marde wa pīr-zane dar besha raftand. [Old man, fartūt; mard-i-kuhn-sāl; mard-i-sāl-khṛda; old woman, fartūta; 'ajūr; zan-i-kuhn-sāl; zan-i-sāl-khṛda.]*

OMISSION—There is some omission in copying.—*dar nakl kardan-i-īn chīze mānda ast. Or, dar sawād kardan-i-īn chīze (faro guzāsh) shuda ast. (tark; imhāl karda.)*

OMITTED—I omitted to mention that.—*man farāmosh kardam ki ān sukḥan bi-goyam.*

OMNIPOTENT—God is omnipotent and omnipresent.—*khudā (kādir wa har jā ḥāzīr) ast. (kirdagār wa dar hama gūh.)*

OPERATE—How does this medicine operate?—*īn dārū chīgūna (aṣar mī-kunad)? (tāṣīr mī-kunad; aṣar or tāṣīr dārad.)*

OPINION—What opinion do you form on this subject?—*ba nazdik-i-shumā dar bāb-i-īn chī maṣlaḥat mī-bāshad? Or, dar bāb-i-īn chī (kiyās mī-kunad)? (rū,e mī-dārad.) Or, dar tarāzū,e 'akl-i-shumā īn amr chī wazn dārad?*

OPPOSITE—His house is opposite to mine.—*makām-ash (mukābil)-i-khāna,e man ast. (muhāzī; rū-ba-rū; mu-wāzī; mutakābil.)*

OPPOSITION—He has met with much opposition.—*bado mukhālifat-i-bisṭiyār (rū,e dāda) ast. (rukḥ namūda*

- '*ū*.id shuda ; ba zuhūr āmada.) Or, bisiyār mardumān bado (ta'arruz) karda and. (*ikhtilāf* ; ta'arruz ; *khlāf*.)
- ORANGES—I have brought some oranges.—*man kadre narangī (āwarda am). (kharīda āwarda am.)*
- ORATOR—He is celebrated as an orator.—*o faṣīḥe mashhūr ast. Or, o sukhān-pardāze-ma'rūf ast.*
- ORDER—This is an order for a hundred rupīs.—*īn barūte ast az ṣad rūpiya. Or, īn ṣad rūpiya-rā kūghaze-zar ast.*
- ORDER—This school is without order.—*īn maktab be-(tartīb) ast. (intizām ; rabṭ o zabṭ.)*
- ORDERED—I have ordered the goods to be got ready.—*man dar bāb-i-(amāda) kardan-i-ajnās ḥukm karda am. (mu-haiyā ; taiyār ; musta'id.)*
- ORIENTAL—He was well versed in oriental literature.—*az 'ilm-i-mashrikī khūb wākif būd.*
- ORIGIN—Do you know the origin of this saying?—(*aṣl*)-*īn kalima mī-dāned ? (manshā ; bunyād ; mabdā.)*
- ORIGINAL—This is not the original writing.—*īn takhrīr (aṣlī) nīst. (aṣl ; 'ainī.) Or, īn aṣl nīst, sawād ast.*
- ORNAMENTS—They wear different kinds of ornaments.—*eshān (zewarhā),e kism ba kism mī-poshand. (ḥulihā ; farāzkhā.) Or, eshān pīrūya,e farah ba farah (dar bar) mī-kunand. (bar badan.)*
- ORPHANS—These children are orphans —*īn atfāl yatīm and (fatherless and motherless). Or, īn farzandān yasīr and (motherless only).*
- OVERCOME—We cannot overcome the enemy.—*mā bar dushman (ghālib shudan) na mī-tawānem. (ghālib āmadan ; dastyūftan.) Or, mā (bar dushman ghālība) na mī-tawānem kard. (dushman-rā maghlūb or fath.)*
- OVERFLOWED—The river has overflowed its banks.—*āb-i-nahr (az kināra bālā) āmada ast. (ba tughyān ; ba sailāb.) Or, āb-i-daryā sail-rawān būda ast.*
- OVERLOOK—It is better that you overlook his offence.—*īn bihtar ast ki (az khaṭā,e o chashm-poshī bi-farmāyed). (az takṣīr-ash dar guzāred ; zambash bi-bakhshed ; kuṣūr-i-o-rā mu'af bi-kuned.)*



OVERSET—A sudden gust of wind overset the boat.—*yak bārgī ṭapāncha, e bād safīna-rā bar gardānīd. Or, yak-ā-yak naḡḡat-i-bād kishīr-rā (wāzh-gūn) kard. (niḡn; munḡalib; wāzh-gūna.)*

OXEN—Whose oxen are these?—*in muwāshīyān az ān-i-kīst?*

## P.

PACKET—I have received a packet from Isfahan.—*az isfahān ba chāparī kharīṭa, e kḡuṭūṭ (ba dast-i-man rasīda ast). (yāfta am.)*

PAGE—In what page of the book does the word occur?—*dar kudām ṣaḡḡa, e kitāb ān laḡḡ (mī-āyad)? (wāḡī' mī-shavad.)*

PAINT—Where did you get this paint?—*āyā az kujā in rang (gīr)-i-shumā āmad? (ba dast.)*

PAINTER—In former times, there lived in China a celebrated painter, by name Mānī.—*dar zamān-i-saḡḡ naḡḡāshe-mash-hūr dar mulk-i-chīn būd ba nām mānī. Or, dar zamān-i-sābīḡ (musauwīre) ma'rūr dar diyār-i-chīn sukūnat dāshī ki nām-ash mānī būd. (ṣūrat-gare; naḡḡash-pardāze; tīmṣāl-gare.)*

PALE—He became pale through fear (*literally* yellow).—*o az kḡaṭf zard shud.*

PAMPHLET—Have you read that pamphlet?—*ān risāla (kḡpānda ed)? (muṭū'ala karda ed; mīlaḡīḡa karda ed)*

PANES—There are ten panes of glass in this window.—*dar in ḡhurḡa dah (fard)-i-shīsha ast. (lḡāna.)*

PARCEL—I have forwarded to him the parcel.—*bado (buḡcha) irsāl karda am. (busta; dasta.)*

PARDON—Sir, I beg your pardon.—*ṣāḡībā marā (mu'āḡ bi-farmāyed). (mu'zūr bi-dāred; 'aḡw bi-kuned; bi-yāmurzed.)\* Or, ṣāḡībā ṭālib-i-maḡḡfirat-i-shumā hastam. Or, ṣāḡībā ḡā, e ma'zarat marā bi-dihed. Or, ṣāḡībā az*

\* *āmurzīdan* applies to seeking for forgiveness from God only.

*taksir-i-mā maza dar guzared.* Or, *ai šāhib bar man bi-bakhshed.* Or, *šāhibā* ('uzram bi-nihed). (*marā baḥil bi-kuned*; *marā biḥil bi-kuned.*)

PARENTS—He said that his parents had given him leave to do so.—*o guft ki wālidain-i-man ijāzat-i-kardan-i-chūnīn kār dāda būdand.*

PARTAKE—I invited him to partake of some fruit, but he would not.—*man o-rā ba tanāwul kardan-i-kadre mewa da'wat namūdām, wa lekin o (inkār kard).* (*abā or istiknāf or kabūl na kard*; *sar bāz zad.*) Or, *man o-rā ba sharik shudan-i-ṭa'ām da'wat dādam, wa lekin o i'rāz kard.*

PARTIALITY—We ought not to show partiality in our judgment.—*mūrā bāyad ki dar inšāf (ṭarafdārī, e kase na kunem).* (*ṭaraf-i-kase na gīrem.*)

PARTICULAR—I find I am mistaken in this particular.—*ba (mafḥūm)-am mī-rasad ki dar in nukta ghaḥaṭ khurda am.* (*fahm.*) Or, *ma'lūm-am mī-shavad ki dar in daḳīqa sahw karda am.*

PARTNER—He is a partner in the house of Hāji Hassan and Brothers—*o dar jamā'at-i-ḥājī-ḥassan wa barādarān (sharīke) ast.* (*mushārik.*)

PARTY—Each of them favours his own party.—*har yak az eshān ṭarafdārī, e farik-i-khud mī-kunad.* Or, *har yak az eshān hawādār-i-(farik) i-khud mī-bāshad.* (*ahl-i-tashāwar.*)

PASS—Have you got a pass for these goods?—*az barā, e in asbāb (khatt-i-rāh-dārī, e dāred?* (*rawāna.*)

PASS—This coin does not pass in Persia.—*in zarb dar īrān (murauiwaj) nīst.* (*rawān, rā, ij.*) Or, *in sikka-rū dar fārs rawāj nīst.*

PASSED—He passed by him.—*bar o guzar kard.* Or, *az o guzasht.*

PASSED—He passed that way.—*o-rā guzar bar ān rah uftād.*

PASSAGE—A river intercepted their passage.—*nuhre a'zīm bar guzar-i-eshān uftād.* Or, *jū, e āb-i-buzurg bar mamarr-i-eshān padīd āmad.*

PASSENGERS—That ship brought many passengers.—*ān*

*jahūz bisiyār ma'barān āward.* Or, *dar ān jahūz musūfirān-i-kaṣṣir āmadand.*

PASSION—One ought never to be in a passion.—*bāyad ki kase dar (ghaiṣ) nayāyad.* (*ghuṣṣa*; *khashm*; *tashaddud*; *taghaiyur*.)

PASSPORT—He has obtained a passport to go to Tabriz.—*az barā, e raftan ba tabriz (parwāna, e rāhdārī) hāsil kardast.* (*sunnad-i-rāh-dārī*; *guzar-nāma*; *barāt-i-zimmat*.)

PATH—This path leads to the village.—*ba diḥ īn rāh (sar mī-kashad).* (*sar mī-dihad*; *mī-ravad*.)

PATIENCE—It becomes us to exercise patience in adversity.—*mārū bāyad ki dar muṣīhat (sabr) ikhtiyār bi-namāyem.* (*burdbārī*; *ṣabūrī*; *shikeb*.) Or, *bāyad ki mā dar āfāt taḥammul bi-kunem.*

PATIENT—They are patient and peaceable.—*eshān (ṣābir wa mulā, im) and.* (*salīm wa ḥalīm*; *muḥtamil wa ṣulūḥ-andesh*.)

PATRONIZES—He patronizes whatever tends to the welfare of the country.—*dar amre ki mūjib-i-bihbūdī, e mulk būda bāshad har chi tamūmtar sā'ī mī-kunad.*

PATTERN—You must give me a pattern to work by.—*bāyad ki ba man yak (namūna, e) bi-dihed ki badūn kār bi-kunam.* (*inmūdaje*.)

PAUSE—In reading, you ought to pause where there is a stop.—*bāyad ki dar khwāndan (wakf)-rū nigāh bi-dāred.* (*jū, e sukūt*.)

PAY—I have had a month's pay beforehand.—*man muwājib-i-yak māh peshgī girifta am.*

PAYS—He is a very just man, he pays all his debts.—*ādam-i-bisiyār (diyānat-dār) ast kurūzūt-i-khud-rū adū mī-kunad.* (*munṣif-mizāj*; *i, mūn-dār*.)

PECUNIARY—He will have only pecuniary loss.—*nuḳṣān-ash fakat dar nakd khwāhad shud.*

PEEP—The windows are so small, one can but just peep through them.—*ghurfahā īn qadar tang and ki kase fakat tanah mī-tawānad zad.* (*jamūsh mī-tawānad kard*.)

PEEVISH—These children are peevish and perverse.—*in atfāl (zajūr wa kajrū) and. (tez-mizāj wa 'anīd.)*

PENALTY—For doing this you must pay a penalty.—*az kardan-i-in kūr shumā-rā (jarimāna), e dādanī khwāhad shud. (gharm; gharāmat; muṣādīra.)*

PENKNIFE—Lend me your penknife to cut my pen.—*barā, e tarāshīdan-i-kalam-am chākū, e khud 'āriyatān bi-dihed.*

PENSIVE—His turn of mind is pensive.—*dil-ash bi-z-zāt (mutafakkir) ast. (muta, ammīl; fikrmand.)*

PERCEIVE—I perceive no error in your composition.—*dar tahrīr-i-shumā hech ghalat (paidā na mī-tawānam kard) na mī bīnam; na mī-yābam.)*

PERCEPTIBLE—This blemish is not perceptible.—*in dāgh (ghair-mahsūs ast). (nā-āshkār ast; kābil-i-idrāk nīst.)*

PERFECT—Your work is now perfect.—*ilḥāl kār-i-shumā (kāmil) ast. (ba kamāl rasīda; ba itmām rasīda.)*

PERFECTION—We ought to aim at perfection, though we cannot attain it.—*bāyad ki ba tahsīl-i-kamāl koshish bikunem agarchi badūn na mī-tawānem rasīd.*

PERFORM—He generally promises, but he does not perform.—*o akṣar wa'da mī-kunad, wa lekin (ba jū na mī-ārad). (tamām na mī-kunad; ba itmām na mī-rasānad.)*

PERFUME—The whole apartment was filled with perfume.—*tamām hujra az (khūsh-bo) pūr shud. (shamīm; rā, iḥat; naḥ; 'itr; 'abīr.)*

PERFUMED—The house is perfumed by the fragrance of these flowers.—*az shamma, e in gulhā tamām khāna (mu'ambar) shud. (mu'attār; mashmūm; tashmīm; muṭīb; muṭaiyab.)*

PERHAPS—Perhaps this news may be true.—*shāyad lei in khabar rāst bāshad.*

PERMANENT—Is this regulation to be permanent?—*āyā in (kā, ida pā, edār) khwāhad mānd? (kānūn kā, im; ā, in muḥkam; zābta-mustakīm.)*

PERMISSION—I have permission to go for three months.—*ijāzat-i-raftan tā ba si māh yāsta am.*

PERMIT—Bring a permit for these goods.—*ba jihat-i bar dāshtan-i-în asbāb (rawāna), e biyār?* (*parwāna; ijāzat-nāma.*)

PERMIT—Will you permit me to walk a little in your garden.—*marā igr khwāhed dād ki sā'ate dar bāgh-i shumā (sair) kunam.* (*tamāsha; tafarruk; siyāhat.*)

PERPETUAL—There is a perpetual flux and reflux.—*'alqad-dawām madd o jazr-i-āb-i-bahr ast.*

PERPLEXED—I am much perplexed in this business.—*dar-în mu'āmala bisiyār (mutaraddid) am.* (*muẓtarib; parāganda; mushaurish; hairān.*) Or, *dar-în 'umal man dar mazik-i-'uḳda hastam.*

PERSUASION—I have done this deed through his persuasion.—(*az tanghūb*)-*ash-în kār karda am.* (*ba takhrīṣ; ba takhrīk.*)

PERTINENT—His answers are pertinent.—*jawābhā,e o (shāyista) and. (sazāwār; muwāḳik; mustawjib; munāsib.)*

PETITION—You must make a petition to the merchants.—*bāyad ki saudāgarān-rā ('arṣ-i-ḥāl) bi-kuned.* (*'arzdāsh; 'arīza; 'arṣi.*)

PHIAL—Have you a phial for the medicine?—*barā,e dārū nigāh dāshtan shīsha'e dāred?*

PHRASE—This phrase is very common.—*în (kalima) bisiyār 'āmm ast.* (*'ibārat; mustalah; jumla.*)

PHYSIC—I am not fond of taking physic.—*man dawā giriftan (pasand) na dāram.* (*dost.*) Or, *man shā,ik-i-dawā khurdan nayam.*

PHYSICIAN—Do you know what physician visits him?—*shī mā mī-dāned kudām ṭabīb mulāḳāt az barā,e mu'alaja,e o mī-kunad?*

PIECE—Give me a small piece of paper.—*marā (tikka),e kāghaḡ bi-dih.* (*pāra; reza; ḡaṭa; ruk'at.*)

PIETY—He is a person of great piety.—*o shāhib-i-(parsā,ī) ast.* (*karāmat; ittikā; salāhiyat; takwa.*) Or, *o yake az (sulhā) ast.* (*abrār.*) Or, *ṭarīk-i-ān kas zikr wa shukr wa khidmat wa ṭā'at wa isār, wa ḡinā'at wa tauḡīd wa*

*tawakkul wa tashīn wa tahammul ast.* Or, o *bisiyār* (*dīn-dār*) *ast.* (*ṣāliḥ*; *muttakī*; *zāhid*; *parhezgār*; *muta'abbid*; *parsā*; *ahl-i-ittikā*; *muwāḥhid.*) Or, o *yāqīn* *dar dil dārad wa wara' dar dīn wa zuhd dar dunyā wa sharī* *dar chashm wa bīm dar tan.*

PILGRIM—The pilgrim is gone on pilgrimage.—*ān ḥājī ba ḥājī rafta ast.*

PILLARS—His house is ornamented with pillars.—*khāna-ash ba (sitūn)hā arāsta ast.* (*rakn*, pl. *arkān*; *'amūd*, pl. *'amūd*, id.)

PINCERS—I want a pair of pincers from them.—*az eshān yak 'adad-i-minḳāsh mī-khwāham.*

PINNACE—Whose is that pinnace now passing?—*ān dūngī, ki ilhāl rāh mī-ravad az ān-i-kīst?*

PIT—I was near falling into a pit.—*nazdīk būd ki man dar maghāk biyuftam.* Or, *dar (ghār) uftādan-am chīze nu mānda būd.* (*ḥufrat.*)

PITY—The afflicted should excite our pity.—*mārā bāyad ki bar (muṣibat-zadagān) rahm biyārem.* (*ān kasān ki ba dām-i-balā mubtala and.*)

PITY—What a pity you did not tell me this!—(*ḥaif ki ba man khabar*) *na karded.* (*afsos ki ba man ittilā, or mukhbir.*)

PLACE—What is the place called where he lives?—*maḳāme ki dar ān jā sukūnat dārad nām-ash chīst?*

PLAGUE—The plague of this business is endless.—(*mīhnat wa mushakkāt*)<sup>1</sup>-i-*īn kār (intihā na dārad)*<sup>2</sup>. <sup>1</sup>(*zuḥmat*; *taṣḍī'*; *dikkat.*) <sup>2</sup>(*lā-intihā ast.*)

PLAIN—This writing is plain and easy to be read.—*īn raḳam ṣāf ast wa (ba āsānī khwānda mī-shavad).* (*baghair ma'sūr dar khwāndan mī-āyad*; *tashīlu-l-muṭāla'a mī-bāshad.*)

PLAINTIFF—Who is the plaintiff in this affair?—*dar īn mu'āmala mudda'ī kīst?*

PLAN—Have you seen the plan of the building?—*naḳsha, 'imārat dīda ed?* (*mulūḥaḳa karda ed.*)

- PLANE—Smooth this board with a plane.—*in takhta.e-rā ba randa (sāf) bi-kun. (musattah; tasfih.)*
- PLANKS—Are these planks for sale?—*āyā in takhtahā (farokhtanī) and. (māl-i-farokht; jins-i-bā'.)*
- PLASTERED—The inside walls are plastered with lime.—*dīwārān andarūn-i-khūna ba khamīr-i-āhak (astarkhū shuda ast). (kāh-gil shuda ast; andā,ida and.)*
- PLAY—We have now no time to play.—*mārā ilhāl furṣat-i-bāzī nist. Or, mā aknūn furṣat-i-bāzī na dārem.*
- PLEASED—If he had informed me of this before, I should have been better pleased.—*agar o pesh az in marā khabar mī-dād man ziyādatūr (khūshnūd) būdame. (masrūr; khurram; khūrsand; khūsh-wakt.)*
- PLEDGE—I pledge my word to act in this manner.—*(‘ahd o paimān) mī-kunam ki in chunīn khwāham kard. (ikrār.) Or, ba adā,e in kūr kaul mī-kunam.*
- PLENTIFUL—This kind of fruit is plentiful.—*in kism-i-mewa ba kasrā ast.*
- PLOUGH—I have an excellent plough and one pair of oxen.—*(kulba),e bisiyār khūb (nazd-i-man)<sup>2</sup> ast wa yak juft-i-gāw. <sup>1</sup>(shiyār; fadān.) <sup>2</sup>(dāram.)*
- PLOUGH—When the rains arrive, I shall plough this field.—*wakte ki bārish khwāhad shud (bar in zamīn kulbārānī) khwāham kard. (zamīn-rā tīmār or falāḥūt or harṣ or shiyār.) Or, ba mausim-i-bārish in zamīn khwāham shiyārid.*
- POET—He is a poet; have you seen his last poem?—*o shā'ire ast shī'r-i-ākhirīn-ash (muṭāla'a kardā ed)? (ba muṭāla'a āwarda ed.)*
- POINT—This needle has no point.—*in sūzan nok na dūrad. [eye, sūfār.]*
- POINT—She has been at the point of death.—*ān ṣāhibā karību-l-marg būda ast. Or, ān bānū dar ḥālat-i-nizā' būda ast. Or, jān-i-ān khānam ba lab rasīda būd. Or, az nafs-i-ān khātūn ramake mānda būd.*
- POINTED—Had you asked, I could have pointed out to you



in what manner to act.—*agar az man istifsār mī-karded man tarkīb i-īn amr ba shumā namūdame.*

POLITENESS—He received us with great politeness.—*o ba man ba (lutf-i-'azīm pesh-āmad). (tawāzu'-i-kaṣīr sulūk kard; akhlāk-i-ḥusna n. ulākī shud.)*

PONY—He rides out every morning on his pony.—*o har ṣubḥ bar (yābū, e khud sawār) mī-shavad. (markab-i-khurd-i-khud rākib.)*

POOR—He is now become poor.—*o ilhāl bisiyār (muflis) shud. (parāganda, e rozī; maskīn; mustammad; muta'ā'if; muhtāj; maslūk; muta'attal; takhī-dast; fakīr; be-nawā.) Or, o aknūn dar ḥālat-i-be-chāragī uftāda ast. Or, o aknūn az pāya, e daulat ba iflās uftāda ast.*

POPULOUS—Shīrāz is a very populous city.—*shīrāz shahre ast bisiyār (ma'mūr). (ābād; ābādūn.)*

PORTRAIT—I have his portrait in my possession.—*man (taṣwīr-i-rūyash) dūram. (shabīh-ash; taṣwīr-i-ṭala'at-ash.)*

POSSESSED—Had I studied earlier, by this time I might have possessed much learning.—*agar man kabī az īn ta'līm mī-giriftam pas (tarakkī dar 'ilm bisiyār namūdame). (mahūrat dar 'ilm bisiyār yāftame; dar 'ilm bisiyār māhīr shudame; 'ālim shudame.)*

POSSIBILITY—There is no possibility of your getting there to-day.—*(mumkīn nīst) kī imroz badān jā bi-rased. (imkān na dārad; ṣūrat na bandad; muhtamāl nīst; ihtimāl na mī-ravad.)*

POST—If the letter goes by to-day's post, you must send it to the post-office now.—*agar mī khwāhed kī khatt-i-shumā ba barīd-i-imroza bi-ravad bāyad kī ilhāl ba barīd-khāna bi-firisted.*

POSTAGE—What will be the postage?—*maḥsūl i-khatt-i-barīd chī kādar mī-bāshad?*

POST-MASTER—I have sent word to the post-master.—*ba muhtātār-i-barīd-khāna paighame firistāda am.*

POSTURES—The glare of anger was evident in his postures.—

(*āṣār*)-i-*khashm* dar *ḥarakāt wa sukanāt-ash paidā āmad*.  
(*āṣash*; *tāb*.)

POT—What is there in this earthen pot?—*dar īn zarf-i-sifālīn chīst?* [metallic, *filizī*.]

POVERTY—Though in great poverty she is happy.—*agarchi ān zan dar (falākat)-i-shadīd uftāda ast khūsh mī-bāshad*.  
(*muftisī*; *iftās*; *fukr*; *nā-dārī*; *tang-dastī*; *tahī-dastī*.)

POWER—It is beyond my power to understand this.—*(iktidār)-i-fahmīdan-i-īn na dūram*. (*kuwat*; *tākat*; *taḳwīyat*; *kudrat*; *maḳdūr*; *majāl*; *istīdād*.) Or, *az hīṭa, e fahm-am berūn ast ki īn amr-rā bi-fahmam*.

PRACTICABLE—What you purpose, I think, is not practicable.—*ānchi irāda dāred ba rā, eyam ghaīr-mumkīn ast*.

PRACTICE—Whence arose this practice?—*az kuḳū īn (ādat paidā shud)*. (*rasm bar khāst*; *dastūr sar bar āward*.)

PRACTITIONER—He is an effective practitioner, and a competent physician.—*o jarrāh-i-kāmil ast wa ṭabīb-i-(hāzīk)*. (*zarīj*.) Or, *o ba zewār-i-jarrāhī arāsta ast wa ba ḥuliya, e ṭabībī pairāsta*.

PRaise—We ought not to praise the undeserving.—*na bāyad ki mā (badān-rā madḥ) bi-kunem*. (*sharīrān-rā taḥsīn wa afrīn wa sitā, īsh wa istiḥsān*.) Or, *mārā na bāyad ki bar (sharīrān) zabān-i-ṣanā bi-kushāyem*. (*fā-hishān*; *muḥsidān*; *fāsīdān*; *fājirān*; *bad-ma'ashān*; *mudbirān*; *fāsīkān*.)

PRECARIOUS—Her health is very precarious.—*mizāj-i-ān khānam bisīyār (nā-kā, īm) ast*. (*nā-mukarrar*; *nā-mustamir*; *nā-mustakill*; *'alīl*; *be-ḳiyām*; *be-ṣabūt*; *ghaīr-i-mutaṣābit*.)

PRECEPTS—In the book which you gave me are many excellent precepts.—*kitābe ki ba man dāded dar ān bisīyār (aḥkām)-i-afṣal and*. (*naṣīḥat*, pl. *naṣā, īḥ*; *pand*; *andarz*.)

PREDICT—We cannot predict what will happen on the morrow.—*mā pesh na mī-tawānem guft ki farda chī (rū, e khwāhad dād)*. (*khwāhad uftād*; *ba zuḥūr khwāhad āmad*.)

PREDICTION—Your prediction has been fulfilled —*pesh-go, ī, e*

*shumā ba anjām rasīda ast.* Or, *khābar-i-ghaib-i-shumā sar anjām yāfta ast.* Or, *ghaib-go,ī,e shumā tamām shuda ast.*

PREFER—I prefer your house to my own.—*man khāna,e shumā az khāna,e khud bihtar mī-dānam.* Or, *man khāna,e shumā-rā bar khāna,e khud (tarjīh mī-dīham). (ikhhtiyār mī-kunam; mī-guzīnam.)* Or, *man khāna,e shumā-rā ba khāna,e khud dar khūbī muḳaddam mī-dāram.*

PREFERABLE—Which of these two is preferable?—*az īn har dū tā kudām pasandīda-tar ast?*

PREJUDICE—We ought to get rid of prejudice.—*mūrā bāyad ki (ta'aṣṣub-rā bi-guzārem).* (*az rā,e be dānīsh wa tafahhuṣ bi-rahem; az fikr-i-be-khābar wa taftīsh ihtirāz bi-kunem.*)

PREMIUM—He received a premium of 100 tūman.—*o yak ṣad tūmān ba ṭarīk-i-īn'am yāft.*

PREPARING—They are preparing to go to England.—*eshūn barā,e raftan-i-wilāyat (taiyārī) mī-kunand.* (*tahaiyat; ta'biyat.*)

PREPARED—He prepared his speech.—*o pasīch-i-sukhan-i-khud (kard).* (*pardākht.*)

PRESCRIPTION—The doctor wrote this prescription.—*ṭabīb īn nuskha-rā nawisht.*

PRESENCE—He said so in my presence.—*badīn ṭaur (rū-barū,e man) guft.* (*bū wujūd-i-iḥzār-i-man; dar muwājihat-i-man.*)

PRESENT—The Amir of Samarcand sent this elephant to the Governor-General as a present.—*amīr-i-samarkand ba ṭaur-i-(tuḥfa) īn pīl barā,e farmān-farmā mursīl sākht.* (*hadīya; saughāt; pesh-kash.*)

PRESERVED—By your kindness my life was preserved.—*ba 'īnāyat-i-shumā jān-am (maḥfūz) mānd.* (*ba salāmat; maḥrūs; maṣūn.*)

PRESERVES—Are you fond of preserves?—(*murabba*) *hā-rā pasand dāred?* (*ma'jūn; angubīna.*)

PRESIDENT—Who is the president of that society?—*kudām*

*kas dar ān (majlis mīr-i-majlis) ast?* (anjumān sarwar, jamā'at ra'īsu-l-majlis.)

PRESUME—I presume, sir, you have lately arrived in this country.—*ai ūghā maḡinna dāram ki shumā tūza dar in diyār wārid shuda ed.*

PREVAIL—I could not prevail upon him to remain here longer.—(*o-rā bar in na tawānistam dāsht*) *ki dar in jā ziyāda tawakkuf kunad.* (*o-rā tahrik or targhib or tahris na tawānistam kard.*)

PREVALENT—This disorder is at present very prevalent.—*in marz ilhāl bisiyār (ghālib ast).* (*mastul ast; ghāliba dārad.*)

PREVENTED—I thought you might have prevented their going away.—*gumān dāshtam ki humā eshān-rā az bar gardādan man' mī-tawānistad kard.*

PREVIOUS—You went previous to my arrival.—*shumā kah az āmadan-i-man (rawāna shuded).* (*rāh gurā shuded; rū ba rāh nihāded.*)

PRICE—What is the price of this? Is that really the market-price (or price-current)?—*kīmat-i-in shai chīst?* *āyā fi-l-wāki' nirkh-i-būzār hamīn ast?*

PRIDE—We ought to shun pride.—*bāyad ki mā az gharūr (bi-parhezem).* (*ijtināb or tajannub bi namāyem; ihtirāz bi-kunem.*) Or, *bāyad ki mā (khayāl-i-far'ānī) az sar bi-kashem.* (*kibr; takabbur; nakhwat; 'ujub; pindār; istighnā, i.*)

PRINCIPAL—Who is the principal in the business?—*dar in mu'āmalā kudām kas (mukhtār ast?* (*madāru-l-muham.*)

PRINTED—The book will shortly be printed.—*kitāb an-karīb maḡbū khwāhad shud.*

PRIVATE—They held a private conversation.—*eshān sukhān-i-(makhfī) kardand.* (*ba tanhā, i; ikhfā; khufiya; khafī; pīkhān.*)

PROBABILITY—Is there a probability of my seeing him?—*āyā (ihtimāl dārad) ki man o rā bi-binam.* (*aghlab ast.*)

PROBABLE—That is not at all probable.—*ān bi-l-kull (ihtimāl na dārad).* (*mutaḡammil nīst.*)

PROCURE—Where can I procure a boat?—*āyā kishī az kujā ba gīr-i-man mī-āyad?*

PRODUCE—Those articles are the produce of this country.  
—*ān ashīyā dar īn mulk paidā mī-shavand.* Or, *ān ajnās paidā, ish-i-īn diyār ast.*

PRODUCES—This garden produces nothing but weeds.—*dar īn bagh hech paidā na mī-shavad magar (kāh o khus).*  
(*kāh-i-nākhūra.*)

PROFANE—They use only profane language.—*eshān fakaṭ kalimāt-i-behūda mī-goyand.* Or, *ba juz az suḵhan-ī- (nā-pāk) hech na mī-goyand.* (*mutanajjis; nū-shā, ista; patīd.*)

PROFLIGATE—He became a profligate.—*o (fājir) gardīd.* (*fāsīk; shakī; zūba'; aubūsh.*) Or, *o dar lahw o la'b mashghūl shud.* Or, *o fīsk o fajūr aghāz (kurd).* (*nihād.*)

PROMISED—I promised to call upon him to-day.—*man (wa'da) kardam ki imroz razd-i-o khwāham raft.* (*'ahd: ia ahhud; kaul.*)

PROMOTED—By this our happiness will be promoted.—*az īn khūshī, e mā (ziyāda khwāhad shud).* (*bartar khwāhad gardīd; khwāhad afzūd; rū ba tarakkī khwāhad nihād 'urūj khwāhad girift; afzūn or buland khwāhad shud.*)

PRONE—Man is prone to err.—*ādam mā, il ba khatā ast.* Or, *ādam ma, il ba gunāh dārad.* Or, *īnsān murakkab az khatā o nisyān ast.*

PRONOUNCE—Let me hear you pronounce this word.—*talaffuz-i-īn lafz (ba man bi-go) ki bi-shinavam.* (*pesh-i-man zāhir kun.*)

PRONUNCIATION—Is my pronunciation correct?—*āyā talaffuz-i-man ṣaḥīḥ ast?*

PROOF—What proof can you give of this?—*chi dalīl dar bāb-i-ṣubūt-i-īn dāred?* Or, *īn-rā ba chi tarīk ba īsbāt mī-rasāned?* Or, *misdāk-i-īn dalīl chi dāred?*

PROP—If you take away this prop, the roof may fall.—*agar īn (sitūn)-rā bar khwāhed dāsht sakf khwāhad uftād.* (*rukn; 'unnūd.*)

PROPAGATED—This doctrine is propagated everywhere.—*in*

*masla dar har jâ* (murawwaj ast). (*rawāj dārad; ifāza karda shuda ast; shā, i' shuda ast.*)

PROPER—Do you conceive this to be proper?—*āyā shumā mī-fahmed ki in (munāsib) ast?* (*ba jâ; halāl; durust.*)

PROPORTION—You will have your proportion of profits.—*shumā az manāfi' (hiṣṣa), e tamām khwāhed yāft.* (*bahra; kismet.*)

PROPOSE—I propose that we share the loss between us.—*man mī-goyam ki ānchi nuḡṣān mī-shavad dar ān mā har dū (mushtarik em).* (*sharik mī-bāshem; sharakat dārem.*)

PROSECUTE—Will you prosecute him before the judge for his offence?—*barā, e khaṭā, e o shumā bar o ba kẓi nūlish khwāhed kard?*

PROSPERITY—He is now in great prosperity.—*o dar in rozhā (bakht-i-yūwar) dārad.* (*naṣīb-i-kāmil; tāli-i-maimūn; bakht-i-himāyūn; chashm-i-daulat bedār.*)

PROSPEROUS—His affairs are now very prosperous.—*ilhāl umūr-ash rū ba tarakkī mī-nihad.* Or, *ilhāl ba murād-i-khud kām-rān ast.* Or, *aknūn maḥbūb-i-maṭlūb ba o rukh mī-namāyad.* Or, *o ilhāl (bakhtiyār) ast.* (*nairūmand, bahramand; bar-khurdār; sa'adatmand; farkhanda-fāl.*)

PROSPERS—In whatever he undertakes he prospers.—*ānchi ki mī-kunad, dar ān (kām-yāb) mī-shavad.* (*firūzmand; fathmand.*)

PROTECT—It is a prince's glory to protect his people.—*fakhr-i-shāh-zāda in ast ki ra'iyat-i-khud-rā (ba hiḡazut dārad).* (*hiḡazat or ḡirāsat or nigāhdāst kunad.*) Or, *jāh o jalāl-i-pūdshāh-zāda in ast ki (dar bāb-i-ra'iyat-i-khud tarik-i-muḡāḡizat mar'i dārad).* (*ba nigāhbāni, e r'ayā, e khud miyān-i-murākibat bi-bandad.*)

PROTECTION—They fled to the king for protection.—*ba nard-i-shāh barā, e panāh (rū ba firār nihādand).* (*dar gurekhtand.*)

PROUD—They who are proud have little sense.—*kasāne ki imaghṡrūr and kam 'aql and).* (*gharūr dar sar dārand 'aql kam dārand.*)

PROVE—I can prove this to be true.—*man ṣābit mī-tawānam*

*kard ki in saḥīḥ ast.* Or, *man ba iṣbāt mī-tawānam rasā-nīd ki in durust ast.*

PROVERB—This is a common proverb.—*in maṣale mashhūr ast.*

PROVIDED—Being in service all the time, have you not provided for your family?—*āyā in kadar-i-'umr dar naukarī guzrānīded wa lekin ba jihat-i-'aiyāl wa aṭfāl-i-khūd chīze jam' na karded?*

PROVIDENCE—Providence directs all things.—*ḥukm-i-rizzāk bar hama chīz (jārī) ast.* (*muḥīt; dā,ir.*) Or, *purwardigār bar hama makhḷūkāt ḥukm mī-kunad.*

PROVINCE—This disease affects the whole province.—*in marz dar tamām diyār (ishtidād dārad).* (*shiddat dārad; muntashir ast; ghalba dārad.*)

PROVISION—Make provision for your journey.—*barā,e safar-i-khūd (toṣha,e rāḥ taiyār) bi-kun.* (*zād-i-rāḥ amāda.*)

PROVOKE—He does everything he can to provoke me.—*o har kadar ki mī-tawānad marā (ba ghuṣṣa mī-ārad).* (*ba khashm o ba ghaiz mī-ārad; ātash-i-khashm mī-afrozad.*)

PRUDENT—She is a wise and prudent woman.—*ān zan dānā wa dūr-andesh ast.* Or, *ān zan (rā,e munīr) wa fikr-i-dūr-andesh dārad.* (*rā,e ṣā,ib; 'akl-roshan; rā,e baiṣū wa 'akl-i-nūrānī.*)

PULL—We must pull the boat along with a rope.—*bāyad ki mā ba rassane kishī-rā bi-kashem.*

PULSE—Let me feel your pulse.—*nabẓ-i-khūd marā ihsās kardan bi-dihed.* Or, *bi-guzāred ki nabẓ-i-shumā-rā ihsās bi-namāyam.*

PUNISHED—You may expect to be punished for this.—*nuntazir bāshed ki dar in amr (ba anwū,e 'aẓāb wa nikāl mu'azzab khwāhed gardīd).* (*sharbat-i-siyāsut khwāhed chashīd.*)

PUPIL—I am reading a dialogue between a pupil and his preceptor.—*su,āl o jawāb ki mā bain-i-ustād wa shāgird ba wukū' rasīd mī-khwānam.*

PURCHASED—If I had had sufficient money, I should have purchased the house.—*agar pūl (ba kifūyat mī-dāshtam)*



*khāna kharīdame.* (iktifā mī-kard; kifāyat mī-kard; kāfī mī-shud.)

PURCHASERS—There were few purchasers.—*mushtariyān bisiyār kam būdand.*

PURIFIED—Can you inform me how the heart may be purified?—*shumā mī-tawāned guft ki chigūna dīl pāk mī-tawānad shud?*

PURPOSE—I purpose to consider this subject.—*dar dīl-i-khūdām (kaṣd)<sup>1</sup> karda am ki (tajwīz)<sup>2</sup> i-īn mukaddama bi-kunam.* <sup>1</sup>(‘azm; khiyāl; nīyat; ‘azīmat.) <sup>2</sup>(taḥkīk; tajassus; taftīsh; tafahhus.)

PURPOSE—For what purpose do you do this?—*az barā, e chi kār īn-rā mī-sāzed?*

PURSE—He found a purse with five ashrafs in it.—*kīsa, e (panj) ushrafi yāft. (bā panj.)*

PURSUED—Our soldiers pursued the enemy sixty miles.—*‘askariyān-i-mā tā ba shaṣt mīl dar (pai, e)<sup>1</sup> dushman (raftand)<sup>2</sup>.* <sup>1</sup>(‘akab; kaṣā, e; ta’akḥub.) <sup>2</sup>(uftādand.) Or, *lashkariyān-i-mā tā ba shaṣt mīl (ta’akḥub)-i-dushman kardand. (ta’akḥub.)*

PURSUIT—Your pursuit of pleasure is fruitless.—*(‘aish jū, ī) e shumā befā, ida ast. (rāḥat-ṭalabī.)*

PUT—He put all his savings into the bank.—*hama bakātyā, e khud-rā dar ṣarrāf-khāna (amānat guzāsh-t). (amānat kard; wad‘at nihād; taudī sākh-t; idā kard.)*

## Q.

QUALIFICATIONS—He has many good qualifications.—*(liyākat-i-pasandīda) bisiyār dārad. (faṣāl-i-kamāl; īrāṣāf-i-aḥsān; auṣāf-i-hamīda; tauṣīfāt-i-ṭayyib; shamā, il-i-neko; kḥiṣālāt-i-khūb; sirāṭhā, e khūsh.)*

QUALIFIED—Are you qualified to do this work?—*shumā (kābil)-i-adā, e īn kār hasted? (sazāwār.)*

QUALITY—Of what quality is this cloth?—*īn pārchā az kudām kism ast? Or, īn kirbās kudām nau’ dārud?*

QUANTITY—What quantity do you wish for?—*chi* (*kadar*) *mī-khwāhed?* (*mīkdār; andāza.*)

QUARRELS—They appear to be fond of quarrels.—(*ma'lūm mī-shavad*) *ki māl ba kharkhasha dārand.* (*ba taṣauwir mī-āyad.*)

QUARREL—Why do you quarrel one with another?—(*nizā' mū buin-i-yak-dīgar chirā bar pā*) *mī-kuned?* (*munākisha bāham dīgar chirā.*)

QUARTO—Is the work printed in folio, quarto, octavo, or duodecimo?—*kitābe ba barābar andāza, e ṣafha maṭbū' shuda ast, yā dū warḳā, yā chahār warḳā, yā si warḳū?*

QUEEN—The king and queen were both present.—*malik wa malika har dū dar ān jā hāzir būdand.*

QUENCH—Take some water to quench your thirst.—*ba jihat-i-(intifā, e ātash-i-tushnagī) kadre āb bi-khūr.* (*dafa'-i-'atsh; minhal-i-'atsh.*)

QUICK—That vessel came quick.—*ān jahāz ba ('ujlat)-i-tamām āmad.* (*sur'at.*)

QUICKEN—We must quicken our pace, if we wish to arrive there this evening.—*agar dar ān jā imshab rasidan mī-khwāhem lāzim ast ki (gām ba shitāb bi-nihem.* (*kadam ba 'ujlat bi-; kadam ba sur'at bi-; kadam sust na; pā, e baṭi na; pā, e kund na.*)

QUILL—Give me a quill and a quire of paper.—*yak kalam-i-par wa dasta, e kāghaz ba man'ināyat bi-farmāyed.*

QUIT—When do you mean to quit this house?—*irāda, e (khālī kardan-i)-in khāna kai dāred?* (*guzāsthan-i-naql az.*)

QUOTATION—This is a quotation from some other book.—*in muntakhhkhibe ast az kitābe dīgar.* Or, *in intikhāb-i-kitābe dīgar ast.*

## R.

RAGS—Paper is made of rags.—*kāghaz az (latta)hā sākhta mī-shavad.* (*pārcha; pīna; khirka; khazfarat; pargāla.*)

RAILS—Some of the garden rails are broken.—*kadre ḥiṣṣa, e*

*bārah-i-bāgh* shikasta shuda ast. (dar bazīn; darā bazīn; *hulkus*; *jaflak*; *ḥadūd-i-chūbīn*; *ḥadd-i-chūbīn*.)

RAINS—It rains very fast.—*bārān* ba *ifrāt* mī-bārad.

RAISINS—Are you fond of raisins?—*ba kishmish* (mail *dāred*)? (*mā,il mī-bāshed*.) Or, *kishmish* dost *dāred*?

RANK—What is his rank in the army?—*dar 'askar kudām 'ulda dārad*?

RAPID—The stream is very rapid in the rainy season.—*dar aiyām-i-burish* (*sail*)-*i-nahr tamām sarī* ast. (*ijrā*; *rawānagī*, *e āb*.)

RARE—This is a very rare plant.—*īn nihāle ast bisiyār* (*shigarf*). (*'ajūba*.)

RASH—He is very rash in his conduct.—*o dar kirdār-i-khud bisiyār* (*tu'jil mī-kunad*). (*mutahawwir* or *shitābanda mī-bāshad*.)

RASCAL—He is a great rascal.—*o yake az ahl-i-fasād-i-'aẓīm* ast. Or, *o* (*fāsīde buzurg*) ast. (*tabūh-kāre buzurg*; *khabīše rajīm*; *lawande kabīr*; *rīnde kharāb*; *khafrake kalān*.)

RATE—At what rate do you buy this cloth?—*ba kudām nīrkh īn pārchā-rā mī-khared*?

RAW—It is not good to eat rice raw.—*bīrīnj-i-khām khar-dan khūb nīst*.

REACH—I cannot reach so high.—*ba īn ḥadar-i-bulandī na mī-tawānam rasīd*.

READS—He reads eight or ten hours every day.—*har roz hasht yā dah sū'at mī-khwānad*.

READY—Sir, the carriage is ready.—*ṣāhibā kālīsa taiyār ast*.

REAL—This is all real, not show merely.—*īn hama ḥaqīqī na mujāzī ast*. Or, *īn hama ma'nawī na sūrī ast*. Or, *īn hama bāṭinī na ẓāhirī ast*. Or, *īn hama az ma'na az šurat ast*.

REASON—What is the reason you cannot be silent?—*chi sabab ast ki* (*sākit na mī-tawāned shud*)? (*sukūt* or *khāmoshī na mī-tawāned warzīd*.)

REASONABLE—What you say is reasonable.—*ānchi ki mī-goyed (m'akūl) ast. (pasandīda, e 'akl; mustahsan; shā, ista; nā-mutajāwiz.)*

REBUILT—That house has been rebuilt.—*ān khāna bāz-pas ta'mīr karda shuda ast.*

RECEIVED—I received your letter, dated 1st March.—*khatt-i-shumā mu, arrikha ghurra, e māl-i-Mārch ba dast-am rasīd.*

RECEIPT—Give me a receipt for the money.—*īn pūl-rā (rasīde) ba man marhammat bi-farmāyed. (kabzu-l-wuṣūl.)*

RECENT—Is this intelligence recent?—*īn khabar (jadīd) ast? (nau-khez; nau-paidū; nau-āwarda; nau-rasīd.)*

RECIPE—Tell me the recipe for this medicine.—*nuskha, e īn dawā ba man bi-namā.*

RECKONED—Have you reckoned what these things will come to?—*hisāb karda ed ki (jam')-i-kīmat-i-īn ajnās chi kadam khwāhad shud? (majmū'a.)*

RECOLLECT—I now recollect what you told me.—*ānchi ki shumā ba man gufted ba yād-am mī-āyad. Or, az ānchi gufted (marā yād mī-āyad). (yād mī-dāram; yād mī-ārum; yād-am ast.)*

RECOLLECTION—I have no recollection of his telling me it.—*man yād na dāram ki o īn sukhan ba man guft.*

RECOMMENDATION—Sir, be pleased to give me a letter of recommendation to that gentleman.—*shāhibū sifārish-nāma, e ba nām-i-fulān āghā ba man 'ināyat bi-farmāyed.*

RECOMPENSE—I desire no recompense for serving you.—*az barā, e khidmat-guzārī, e khud (ajar) na mī-khwāham. (pādāsh; ṣilla; 'iwaz; jazā; ta'wiz; muzd; wjrat.)*

RECONCILED—They two are now reconciled.—*īn har dū muttāfiq shuda and. Or, īn har dū ba musāliḥat bāham girā, ida and. Or, īn har dū mā bain-i-khud ṣulḥ o ṣalāḥ sakhḥta and.*

RECOVERING—Have you any expectation of recovering your property?—*ummed dāred ki māl-i-khud bāz khwāhed yāft.*

RECTIFY—If there be any mistakes, rectify them.—*agar*

*ā'ir* *in saḥwe būda bāshad*, (*iṣlāḥ bi-farmāyed*). (*bar ān kalam-i-iṣlāḥ bi-kashed*.)

REDUCED—I have very much reduced my expenses.—*dar ikhrājāt-i-khud khaili* (*takhfif*) *karda am.* (*tanqis*.) Or, *kharch-i-khud-rā khaili* (*maḥṣūr*) *karda am.* (*kam; mukhaffif; kalil*.)

REFER—To what do these words refer?—*in* (*kalimāt*) *dar bāb-i-kudām mī-bāshand?* (*akwāl; maḥālāt*.)

REFERENCE—Can you give me a reference to any one?—*shakhse mī-tawāned namūd ki ba shumā* (*ma'rifat dāshta*) *bāshad?* (*wāqif būda*.)

REFLECT—The more I reflect upon this circumstance, the more I regret it.—*chandān ki dar in mukaddama ghaur mī-kunam ān kadar ba man ranj ziyādatar mī-rasad.* Or, *har kadar ki dar in mu'amala ta, ammul mī-kunam ān kadar* (*ta, assuf-i-beshtar marā dast mī-dihad*). (*ziyādatar nadāmat mī-buram; ziyādatar anqusht-i-taḥassur ba dandān mī-gazam*.)

REFRESHED—I feel much refreshed by the air.—*az in hawā ba man* (*khaili tūzagī ḥāṣil ast*). (*tarāwat-i-'azīm ba ḥuṣūl-i-man mī-anjāmad; istirāhat-i-wafūr ba man rukh mī-namāyad*.) Or, *az in bād tūzagī, e tamām iḥsās mī-kunam*.

REFUND—He will be obliged to refund this sum.—*bāz dādanī, e in pūl bar o wājib khwāhad shud.* Or, *in kudār pūl o-rā bāz dādanī khwāhad shud*.

REFUSED—He has refused what advice I offered.—*naṣīḥate ki bado dādam* (*kabūl na kard*). (*na shinuft; radd kard; ba ijābat-ash nayāmad*.)

REGARD—I bear him very great regard.—*man o-rā* (*ta'zīm-i-wafūr mī-kunam*). (*takrīm; iḥtirām; i'zāz; iḥtishām; ikrām; ḥurmat; martabat*.) Or, *man o-rā* (*mu'azzaz*) *mī-dāram*. (*muḥtarim; muḥtashim; mukarrim; mu'zīm; mu'azzam*.)

REGARDED—You ought to have regarded my advice.—*ba naṣīḥat-i-man* (*iltifāt*) *kardan ba zimma, e shumā zarūr*

būd. (tawajjuh.) Or, *mashwarat-i-man mar'i dāshtan ba shumā lāzim būd.*

REGIMENT—His regiment is gone to Babylonia.—*fauj-ash ba 'irāk rafta ast.*

REGRET—I regret I did not follow your advice.—(*pashe-mānī mī-khūram*) *ki ba masliḥat-i-shumā iltifāt na kardam.* (*nadāmat* or *ḥasrat mī-buram.*) Or, *ta, assuf mī-kunam ki ba ḥasb-i-mashwarat-i-shumā 'amal na kardam.*

REJOICE—I shall rejoice to see him.—*az دیدان-i-o (khūshī marā ḥāsil khwāhad āmad).* (*khūshnūd khwāham shud; khurramī ba man rū khwāhad dād.*)

REGULATED—These matters need to be regulated.—*ba jihat-i-īn mu'āmalāt (intizām) lāzim āyad.* (*inshirām; nazm o naṣaḥ.*)

REGULARITY—The business proceeds with regularity.—*īn kār ba intizām-i-tamām (mī-shavad).* (*ba 'amal mī-āyad.*)

REMAINING—There is no ready money remaining.—*hech naqd bākī nīst.*

RENEW—I wish to renew the lease of this house.—*kirāya-nāma, e īn khāna jadīd murtasim kardan mī-khwāham* Or, *raḥam-i-kirāya, e īn khāna tajdīd kardan mī-khwāham*

RENT—The monthly rent of this house is fifty rupees.—*kirāya, e īn khāna (māhwārī) panjāh rūpiya mī-būshad.* (*az karār-i-māhe.*)

REPAY—Can you lend me two hundred rupees for two days? I will repay you in two days.—*āyā shumā mablagh-i-dū ṣad rūpiya ba (muddat)-i-dū roz ba man karz mī-tawāned dād? ba'd az arṣa, e dū roz adū khwāham kurd.* (*wa'da; mau'id; mī'ād; paimān; ikrār; ta'ahhud.*)

REPEAT—I now repeat what I told you before.—*ānchi kabl az īn guftam, ilhāl (mukarrar mī-kunam).* (*i'ūdat* or *takrār mī-kunam; bāz* or *ba takrār mī-goyam; zikr-i-ūn suḥḥan bāz* or *bāz muzakira mī-kunam.*)

REPENTANCE—Hereafter our repentance will be useless -- *dar 'uḳba tauba kardan fā, ida na khwāhad dād.* Or, *dar*

*ākhirat* (tā,ib shudan) sūde na dārad. (nādim shudan; nadāmat kashīdan.)

REPENTED—Had I acted as they advised me, I should have repented of it very much.—*agar man ba hasbu-i-naṣīhat-i-eshān 'amal mī-kardam nādim mī-shudam.* Or, *agar maṣliḥat-i-eshān ba 'amal mī-āwardam, pashemān mī-shudam.* Or, *agar ba mashwirat-i-eshān iktidā kardame hasrat khurdame.*

REPETITION—This is a repetition of what was said before —*ānchi kabl az īn (taḡkara yāfta) ast i'adat-i-ān īn ast.* (gufta shuda.)

REPLY—What reply do you make to my question?—*ba su'āl-i-man chi jawāb mī-dihed?*

REPORT—I have made a report to Mr. — on this.—*man ba fulāne ṣāḥib bar īn (i'lām namūda am). (ittilā' or khabar dāda am.)* Or, *man fulāne ṣāḥib-rā dur bāb-i-īn amr (ba 'arṣ rasānīda am). (muttali' kardā am.)*

REPORTED—It is so reported.—*īn chunīn dar afwāḥ uftāda ast.* Or, *chunīn tarāḥ īn khabar ishtihār yāfta ast.* Or, *chunīn nau' zabān zad-i-'āmm shuda ast.*

REPRESENT—I will represent the subject to him.—*man badīn kaifiyat o-rā muttali' khwāham sākhṭ.* Or, *man šurat-i-hāl pesh-i-o khwāham nihād.*

REPROACHED—His conduct was reproached by many.—*base bar kirdār-ash (malāmat) kardand.* (mu'atibat; ta'n; mazammāt; ta'libīk; sarzanish; zajr; 'itāb; ta'annut; malām; tanz; iftirā; ta'yūb; tashnī; nikokish; ta'yīb.) Or, *base bar kirdār-ash ta'na zadand.*

REPROOF—Their conduct deserves reproof.—*af'āl-i-eshān lā,ik-i-'itāb ast.* (mustawjib; farākhur; shāyār; darkhur; sazāwar.)

REPROVED—He reproved them very sharply.—*o bar eshān bāng zad.* Or, *o badeshān (ba ṣalābut) guft.* (saḡt; ba durushī.) Or, *o eshān-rā ba khulī mu,ākhnat kard.*

REQUEST—What request did they make?—*eshān chi (istida'a) namūdand?* (darkhwāst; iddī'a; iktizā; ṭalab.)



**REQUEST**—I request of you only this one favour.—*az shumā fakat īn ('ināyat) mī-khwāham. (rāfat; talattuf.)*

**RESEMBLE**—These two very much resemble each other.—*īn har dū ba yak-dīgar bisīyār mī-mānand. Or, īn har dū (mushābih), e yak-dīgar and. (mushtabih; imṣāl; miṣāl; mumāṣil; mushābih.) Or, īn har dū ba yak-dīgar tashbih dārand.*

**RESERVE**—You will reserve for me three copies of your book.—*si (nuskha,) <sup>1</sup>e kitāb-i-khud barā, e man (nigāh dāred)<sup>2</sup>. <sup>1</sup>(muntāsikh.) <sup>2</sup>(yak-ṭaraf bi-nihed.)*

**RESIDENCE**—Is that the place of your residence?—*āyā īn (maskīn)-i-shumā ast? (jā, e tawakkuf; jā, e sukūnat; jā, e būd o bāsh; jā, e tamakkun; makūm; makān.)*

**RESIGNED**—He has resigned his former office.—*az 'uhda, e-peshīn-i-khud (istighfā girifta) ast. (dast bardār shuda; tark girifta; tark gufta.) Or, manṣab-i-sābika-i-khud-rā (tark) karda ast. ('itizāl.)*

**RESIST**—You cannot resist his claim.—*da'wā, e o-rā radd na mī-tawāned kard. Or, shumā-rā bā da'wā, e o imkān-i-mukāwamat na tawānad mānd. Or, daf'-i-da'wā, e o na mī-tawāned kard. Or, muṭāliba, e o az shumā mundaf' na tawānad shud. Or, bar muṭāliba, e o i'tirāz na mī-tawānad āward.*

**RESISTANCE**—The enemy fled without resistance.—*dushman mukābila nā-karda (gurekht). (firār kard; mafrūr shud; rū ba firār nihād.)*

**RESOLUTE**—They are resolute in their purpose.—*eshān bar irāda, e khud (kā'im) and. (mustakīm; mustahkam; mahkum; ṣābit-kadam; muṣbit; mutawassik; rāsikh, mustakil.)*

**RESOLUTION**—To do this requires resolution.—*dar īn kār (istiḳlāl-i-mizāj wājib) ast. ('azm-i-muṣammam lāzim; niyat-i-ustuwūr ṣarūr; irāda, e mustakīm lā-bud.)*

**RESOLVED**—I am resolved to do so no more.—*kaṣd karda am ki īn chunīn bāz na khwāham kard.*

**RESPECTED**—He is everywhere respected.—*ba har jā ki mī-ravad ('izzat wa ḥurmāt mī-bīnad). (ba khidmat-ash*

*ikdām mī-namāyand* ; *ba ikrām-ash pesh mī-āyand* ; *o-rā takrīm wa ta'zīm wa ikrām mī-namāyand* ; *o-rā ba 'izzat wa ḥurmat sulūk mī-namāyand*.)

RESPECT—I pay great respect to what he says.—*ānchi mī-goyad man o-rā (wakār) mī-diham. (wak'.)* Or, *man sukhān-i-o-rā (taukūr) mī-kunam. (tauk'.)*

REST—I had no rest last night.—*dī shab (khwāb-am na girift).* (*yak lahza na khwābīdam* ; *yak daḳīqa chashm-am barham na guzārdam* ; *dar chashm-am khwāb na gasht* ; *khwābam na burd*.) See SLEEP.

RESTORED—I have restored more than I took away.—*har kadam ki giriftam ziyāda az ān (bāz) dādam. (wūpas ; pas.)*

RESULT—What was the result of your deliberation?—*natīja, e mashwarat-i-shumā chi taur (ba wukū' āmad)? (ba wukū' anjāmīd* ; *ba zuhūr āmad* ; *ba zuhūr paiwast* ; *sur ba 'arṣa, e shuhūd kashīd*.)

RESULT—From this measure many benefits will result.—*az īn tadbīr mānfa'at-i-wafūr (dast khwāhad dād).* (*taḥsīl or ḥāṣīl khwāhad shud* ; *ba ḥuṣūl khwāhad anjāmīd* ; *ba dast khwāhad uftād*.)

RETAIN—Can you retain this in your memory?—*īn-rā ba yād-i-khud mī-tawāned dāsht?* Or, *īn-rā ba madrika, e khud ṣabt mī-tawāned kard.*

RETIRE—At ten o'clock the company began to retire.—*ba sā'at-i-dah mahfil (barkhwāst).* *mubā'idat or tabā'id kard* ; *bāz gasht*.)

RETURN—When do you propose to return.—*īrāda, e (murājā'at) kui dāred?* (*'audat* ; *mu'āwadat*.) Or, *'inān-i-'āzmat kai mun'aṭif khwāhed kard?*

REVISED—I have revised what I had written.—*ānchi nawishta būdam bar ān naẓar-i-ṣānī kardā am.*

REVIVE—Trade is now beginning to revive.—*tijārat ilhāl bāz raunaḳ giriftan aghāz mī-kunad.* Or, *bāzār-i-tijārat ilhāl bāz garm mī-shavad.* Or, *saudūgarī aknūn rū ba tarakkī mī-nīhad.*

REWARDED—The General rewarded the soldiers.—*sipāh-sālār 'askariyūn-rā in'am bakhshīd.*

RIBAND—Tie this with a riband.—*in-rā ba (kūr) bi-band. (sharbad.)*

RICH—That merchant is very rich.—*ān tājir khailī (tawān-gar) ast. (ghanī; mustaghni; mun'im.)* Or, *ān saudāgar (ni'mat-i-begirān) dārad. (daulat-i-bekiyās; māl-i-firūwān.)* Or, *ān bayy' shāhib-i-dunyā* or *khudāwand-i-ni'mat ast.*

RICHES—What are riches to him who has no heart to make a right use of them?—*az daulat-ash chi fā,ida ki o in chunin himmat na dārad ki ān-rā ba sarf-i-jā,iz kharch namāyad. Or, shakhse-rā ki dil-ash ba kharch-i-jā,iz mā,il na būda bāshad, az dunyā chi fā,ida?*

RIDDLE—Can you tell the meaning of this riddle?—*(ma'nī, e in chīstān hall) mī-tawāned kurd? ('uḡda, e mu'ammā hall: ma'nī, e in mu'ammā-rā tashrīh.)*

RIDES—He rides on horseback every morning.—*har roz ba wakt-i-ṣubḥ bar asp sawār mī-shavad. Or, roz-murra 'ala-ṣ-ṣabāḥ (rākib-i-as) mī-shavad. (markub-i-markub.)*

RIDICULE—They ridicule serious counsel.—*bar salāh-i-nek (tamaskhur) mī-kunand. (taskhur; istihzā.)*

RING—She has lost her diamond ring.—*ān shāhibu angush-tarī ba nagīn-i-almās-i-khud (gum) karda ast. (fikdān.)*

RINGS—The bell rings daily at twelve o'clock.—*har roz ba wakt-i-nof-roz (jaras no wākhta) mī-shavad. (zang zada; darā darā,ida.)*

RIPEN—This fruit is beginning to ripen.—*in mewa ba pukhtan āmada ast.*

RISE—If you wish to be a good scholar, rise early every day.—*agar khwākhish-i-fāzil shudan dāred 'ala-ṣ-ṣabāḥ az (khwāb bedār shaved). (bistar-i-khwāb bar khezed.)*

RISEN—The price of indigo has risen lately.—*az 'arsa, kālīb kīmat-i-nīl rū bā (afzūnī) nihāda ast. (tarakkī, izdiyād kasrat; ziyādatī.)*

ROARS—The sea roars loudly.—*baḥr mutamawwij mī-*

shavad. Or, *baḥru-l-muḥīt* (*mutalātīm mī-shavad.*) (*mu'taliḡ mī-shavad*; *ba ifrāt mī-ghurad.*)

ROBBED—He has been robbed of all his plate.—*hama ṭasht-i-nukra, e o* (*ba duzdī rafta*) *ast.* (*duzd burda*; *dast-burda*; *i-duzd gardīda*; *ba sirkat rafta*; *duzdīda shuda.*)

ROCK—The ship ran upon a rock, and was lost.—*jahāz ba koh khurd wa* (*ghark*) *shud.* (*pāra-pāra*; *mughrak*; *gharīk*; *mustaghrik*; *dar āb fāro*; *shikasta.*)

ROOF—The roof of the house fell in.—(*sakf*)-*i-khāna ba zamīn uftād.* (*bām.*)

ROOTS—Those trees were dug up by the roots.—*āndarakhtū az bekh* (*bar āwardu*) *shuda būdand.* (*kanda.*)

ROPE—Make the boat fast with a rope.—*safina-rū ba* (*mīkwade*) *bi-band.* (*rassan*; *ḥabl.*)

RUB—Rub your hands with this leaf.—*dasthā, e khud-rā badīn barg-i-darakht bi-māled.*

RUDDER—The vessel ran upon a sand-bank, and lost her rudder.—*jahāz* (*bar tal-i-reg bar āmad wa sukān-ash shikast.* Or, *jahāz ba tauda, e reg nishast wa* (*dumbāl*)-*ash shikast.* (*khalla*; *khalāsha.*)

RUINED—By these deeds he will in the end be ruined.—*o ākhiru-l-amr az īn kārhā* (*tabāh*) *khwpāhad shud.* (*talaf o tārāj*; *khasta-hāl*; *shikasta bāl*; *be sar o sāmān*; *pareshān*; *pā, e māl.*)

RULE—What rule do you observe in study?—*dar ta'lim-i-'ilm-i-khud kudām kā, ida nigāh dāred?* Or, *dar tadrīs-i-'ilm-i-khud ba kudām dastūr* (*multaṣīt mī-shaved*)? (*ilīfāt* or *ma'il* or *tawajjuh mī-kunad*; *mā, il mī-shaved.*)

RULER—God is the ruler of the universe.—*afrīnanda, e jahān ḥakim-i-jahān ast.* Or, *khālik-i-makhlūkāt dāwar-i-kā, ināt ast.* Or, *ṣānī-i-maṣnū'āt farmāndih-i-'ālam ast.* Or, *rabbu-l-'ālamāin khusrāu, e maujudāt ast.*

RUN—Run after him and call him back.—*dar* (*'akāb*)-*ash bi-dāved wa o-rā bāz bi-khwpāned.* (*pai*; *kafā, e*)

RUST—This knife is covered with rust.—*īn kārd ba zang ālūda ast.* Or, *īn chūkū-rā morchānu khurda ast.*

## S.

SAD—This is indeed a sad misfortune.—*in fi-l-wāki' (muṣibat)-i-'aẓīm ast. (balīyat; zillat.)*

SADDLE—He is used to ride without a saddle.—('ādat-ash ast) *ki baghair-i-zīn sawār mī-shavad. (o 'ādat dārad.)*

SAFE—I heard of his safe arrival in London.—*man shunīdam ki dar shahr-i-landan (ba khair o 'āfiyat) wārid shud. (ba aman o āmān; ba ṣiḥḥat; ba salamat; sūlāman o ghāriman.)*

SAFETY—We may live here in safety.—*dar īn jā ba (salūmat) bi-mānem. (amn; āmān; ārām; 'āfiyat; amniyat; ḥifāẓat.) Or, dar īn jā ba pā,e karār jāda,e istiḳāmat bi-paimāyem.*

SAIL—This boat has neither mast nor sail.—*īn kishtī tīr na dārad na (bād-bān). (shurā'; kalā'a.)*

SAILORS—Sailors visit different parts of the globe.—*mal-lāḥān sair-i-mulḥā,e (mukhtalif)-i-dunyā mī-kunand. (mutafarrik.)*

SALARY—His salary is 500 rupees a month.—*muwājib-ash panj ṣad rūpiya ast. Or, o mushūhira,e panj ṣad rūpiya dārad.*

SALE—There will be a sale of salt to-morrow.—*fardā harrāj-i-namak khwāhad shud. Or, fardā namak ba harrāj farokhta khwāhad shud.*

SALEABLE.—These articles are not saleable.—*īn ajnās kabil-i-farokht nayand.*

SAME—Yours and mine are both the same.—*chīze ki az ān-i-man ast wa ān chīz ki az ān-i-shumā ast har dū (yak-sān) and. ('ala-sawīya; mutasawī.) Or, chīz-i-shumā wa chīz-i-man har dū yak kism ast. Or, āshiyā,e mā har dū az yak nau' mī-bāshad.*

SAMPLE—Show me a sample of the rice.—*ba man namūna,e birinj bi-namāyed.*

SAND—This rice is full of sand.—*īn birinj az reg pur ast.*

SATISFACTION—Your book has afforded me much satisfac-

tion.—*az muṭāla'a, e kitāb-i-shumā bisiyār khūshnūdi ḥāsil namūda am.*

SATIETY—He saw you to satiety.—*o az dīdan-i-tū ser gar-dida ast. Or, az dīdan-i-tū serī bado rū āwarda ast.*

SAVE—Save this for to-morrow —*in-rā barā, e fardā nijāh bi-dāred.*

SAVED—I have saved my friend from a very great danger.—*dost-i-khudam-rā az khaṭra, e muhlik (ba salāmat badar āwarda am). (najāt dādam; mahfuz dāshta am.)*

SAW—Tell the carpenter to saw this board in two.—*dar-rūdgar-rā bi-go ki in takhta-rā ba ārra do pāra bi-(kunad). (kun.)*

SAYING—This is an old saying.—*in (makāl)-i-kadīm ast. (kaul; guftār; sukhān.)*

SCARCE—These articles are now scarce.—*in ūshiyā (kam-yāb) and. (ghair-fā, iz; ghair kaṣīr; nā-yāb; nādīr; gharīb.)*

SCATTER—Scatter this seed on the ground.—*in tulḥm-rā ba zamīn (biyafshāned). (bi-pāshed; bi-kāred.)*

SCORE—I have bought a score of sheep.—*(bīsta, e) gūsfand kharīda am. (bīst 'adad-i.)*

SCORN—He treated my advice with scorn.—*nasīḥat-i-marā (hakārat kard). (hakīr dānist; ba istikrāh shinušt; istikhfāf kard; kirāhiyat kard.)*

SCRAPE—Scrape the ink off your pen.—*az kalam-i-khud murakkab (pāk kun). (bi-kharāsh; hakt kun.)*

SCRATCHED—I have scratched my finger with a nail.—*angusht-i-khud-rā ba mekhe kharāshīda am.*

SCRAWL—Why do you scrawl on my paper?—*chirā bar kāghaz-i-man khatt-i-(khām) mī-kashed? (nā ḥusn.)*

SCREAM—These children scream all day.—*in at fāl tamām roz ghirew mī-zanand.*

SCREWS—This lock is fastened on with screws.—*in kuft az pech (band) karda shud. (murattab; mutarattab.)*

SCRIBE—This is the village scribe.—*in kātib-i-karya ast.*

SEA—The ship will go to sea to-morrow.—*fardā jahāz (ba baḥr rawān khwāhad shud). (langar khwāhad bar dāsht.)*

SEAL.—What did you give for that seal?—*az barā, e ān muhr chi dāded?*

SEALED.—Have you sealed your letter?—*bar khatt-i-khud (muhr karda ed)?* (*khatm* or *muhr zada ed.*)

SEAMS.—There are no seams in this cloth.—*in libās darz na dārad.* Or, *dar in jāma dozishe nīst.*

SEARCH.—I had a long search to no purpose.—*man tā ba muddat-i-madīd just o jū, e be-fā, ida kardam.*

SEARCHING.—I have been searching for this all day.—*man tamām roz (dar talāsh-i-in būda am).* (*tafahhus-i-in karda am; tajassus-i-in dāshta am.*)

SEASON.—This is a pleasant season of the year.—*in mausim-i-sāl khūsh ast.*

SEA-SHORE.—We walked by the sea-shore.—*mā ba sāhil-i-bahr pā-piyāda (sair) kardem.* (*tafurruj.*)

SECRET.—They keep all things secret.—*hama chiz (nihūn) dārand.* (*pinhān; poshīda; makhfī; ikhfā; mastūr.*) Or, *sirre ki mī-dārand ba kase darmiyān na mī-(nihand).* (*ārand goyand.*)

SECTION.—You will find this in the fourth chapter, fifth section.—*dar faṣl-i-panjum-i-bāb-i-chahārum in-rū khwāhed yāft.*

SECURE.—You may remain here secure.—*shumā dar in jā (aiman) bāshed.* (*ba amān; ba salāmat; ba khairiyat; musallam; sālim; ba'āfiyat.*)

SEE.—I see, the trouble I take to teach you is useless.—*man mī-dānam ki miḥnate ki dar ta'lim-i-shumā mī-kunam be-sūd ast.*

SEED.—Sow this seed in the garden.—*in (bagr) dar bāgh bi-kār.* (*barz; barza; ukhm.*)

SEEK.—If we seek for knowledge, we shall find it.—*agar talab-i-'ilm bi-kunem fi-l-wāki' hāsil khwāhem namūd.*

SEIZED.—The police officer seized him.—*shahna giriftār-ash namūd.* Or, *'asas akhiz-ash namūd.* Or, *yake az ahl-i-ihtisāb (mākhūz-ash namūd).* (*dar wai āwekht; dast dar girebān zad; o-rā girift.*)



**SELECT**—Select what things you choose.—*ān chizhā,e ki shumā mī-pasanded (bi-guzīned). (ikhtiṣāṣ bi-kuned; bi-chīned; istinbāt bi-kuned.)*

**SELL**—I intend to sell my old books and buy new ones.—*kaṣd-i-ān dāram ki kutub-i-kuhn bi-farosham wa kutub-i-nau bi-kharam.*

**SEND**—I send my servant to Tehran once a week.—*man (khādīm)<sup>1</sup>-i-khud-rā ba tahrān ba haftā yak bār (mī-firistam)<sup>2</sup>. <sup>1</sup>(khidmatgār; muta'allik; hājib; mulāzim; naukar; chākar; ruhī.) <sup>2</sup>(rawāna mī-kunam; irsāl or mursil dāram.)*

**SEND**—The king said, Send for the executioner.—*bādshāh farmūd ki jallād-rā bi-talab. Or, khusrāu hukm dād tā ki jallād-rā bi-talaband.*

**SENSE**—She possesses much sense and judgment.—*ān zan ('akl-i-firāwān)<sup>1</sup> dārad wa (rā,e durust)<sup>2</sup>. <sup>1</sup>(zamīr-i-munir; firāsāt-i-mustaḥkam.) <sup>2</sup>(tamīz-i-ṣā,ib; dirāyat-i-farākh.)*

**SENSES**—It behoves us to keep our senses under control.—*mārā bāyad ki ḥawāss-i-khud-rā dar zabt bi-dārem.*

**SENTIMENTS**—My sentiments agree with yours.—*dar in amr rā,e man ba rā,e shumā (muttafiḳ ast). (muwāfiḳ ast; muwāfiqat or ittifaḳ dārad.)*

**SEPARATION**—How long is it since their separation?—*chand muddat ast ki (judā,ī) darmiyan-i-eshān uftād. (farāk; mufāriḳat; mahjūrī; hijrān; farḳat; tafruḳat; hijr; mubā'idat; kaṭ'i'at?)*

**SEPARATE**—They live in separate houses.—*eshān dar khāna,e (mukhtalif) sukūnat dārand. ('ala ḥida; muta-farriḳ; judā.)*

**SERENE**—The sky is serene and clear.—*āsmān (khūb ṣāf) ast wa nurānī. (be saḥāb; nā tārik.)*

**SERIOUS**—Are you serious in what you say?—*ānchi mi-goyed sanjīda ast yā na.*

**SERVES**—Ivory serves for various purposes.—*'āj dar kārḥā,e anwā' mī-āyad. Or, ('āj) ba kārḥā,e anwā' mī-khurad. (dandān-i-pīl.)*

SERVICE—I have been in his service ten years.—*man dar mulāzimat-ash tā ba dah sāl (hūzīr būda am). (miyān-i khidmat basta am ; mulūzim būda am.)*

SET—I set off to-day for Khaiva.—*man imroz ba samt-i khaiva mī-ravam.* Or, *man rāh-i-khaiva imroz (fai mī-kunam). (kātā' mī-kunam ; mī-paimāyam.)*

SET—I have set the trap in the place you told me.—*jā.e ki ba man nishān dāded dar ān jū dām (gustarda am). (nihāda am ; naṣb karda am.)*

SETTLE—I will now settle my account.—*man ilhāl hisāb-i khud-rā (be bāk) khwāham kard. (faiṣal ; rafā').*

SEVERELY—He was punished severely.—*o 'azāb-i-ālim yāft.* Or, *'akūbat-i-shadīd bado rasīd.* Or, *ba (ta'zīb)<sup>1</sup>-i-sakht (giriftār)<sup>2</sup> āmad.* <sup>1</sup>(ikāb ; mu'ātabat.) <sup>2</sup>(giriftār or mubtalā or mālkhūz or asīr or mukāyad shud.)

SEW—Sew these two together.—*ān har dū-rā bāham (bi-dozed). (tafīk bi-kunēd ; rafū bi-sāzed ; gharzāt bi-kunēd)*

SHADE—Sit in the shade of this tree.—*dar zer-i-(sāya),<sup>e</sup> ān darakht bi-nishīnēd. (zill.)*

SHADED—My house is shaded with trees.—*khāna,<sup>e</sup> man ba darakhtān (sāyadār) ast. (muṣallal shuda.)*

SHAKE—Shake the boughs of the tree.—*(shākhkhā,<sup>1</sup>)<sup>e</sup> darakht (bi-jumbānēd)<sup>2</sup>.* <sup>1</sup>(furū' ; afūnīn, sing. fanān ; aghsā,<sup>e</sup> sing. ghusun.) <sup>2</sup>(mutaḥarrīk bi-sāzed ; -rā ḥarakat bi-dihēd.)

SHAKE—Shake off the dust on your clothes.—*jāmahā,<sup>e</sup> khud-rā az khāk bi-takānēd.*

SHAKE—Shake hands.—*biyā ki mā bāham muṣāfīḥa bi-kunēm.*

SHAME—What, have you no shame?—*āyā (sharm) na dāred ? (khajlat ; haiyā : nang ; infī'āl.)* Or, *āyā khajālat na mī-(kashēd) ? (burēd)*

SHAPE—Do you know what shape the earth is?—*mī-dānēd ki haikal-i-arz chī-sān ast ?*

SHARE—He has received his own share out of the property.—*o ḥiṣṣa,<sup>e</sup> khud az imlūk yāfta ast.* Or, *o qismat-i-*

*khud* az māl *huşul* karda ast. Or, o-rā bahra,e az mil-kiyat ba *huşul* āmada ast.

SHAVE—I am just going to shave.—*hulan* *hajāmat* kardan *mī-khwāham*.

SHED—The sun shed his beams over the earth.—(*shu'la,e mihr*) ba *rū,e arz* *uftād*. (*shu'a'-i-shams*; *lawāmi'-i-khushed*.) Or, *āftāb tāb-i-khud-rā* ba *rū,e zamīn* (*afgund*). (*gustard*; *rekht*; *pāshīd*.)

SHEET—Give me a sheet of paper.—*yak* (*takhta*),e *kāghaz* ba man *bi-dih*. (*warāk*; *fard*.)

SHELL—I have found a beautiful shell.—man (*sadāfe khūsh-numā*) *yāfta am*. (*gosh-i-māhī,e ḥasīn*.)

SHELTER—It rains fast, let us shelter ourselves.—*bārān* (*sakht*) *mī-bārad biyā ki panāh bi-girem*. (*ba zūdī*; *ba ifrāt*; *tund*.)

SHINES—The sun shines with great power to-day.—*imroz tāb-i-āftāb bisiyār* (*hūrr*) *ast*. (*maḥrūr*; *shadīd*; *sakht*; *tābandū*.)

SHOOT—Do you know how to shoot with arrows?—*shumā tīr* (*andūkhtan*) *mī-dāned*? (*rihā kardan*; *zadan*; *andāzī*.)

SHORTEN—Can you shorten this?—*shumā* (*īn-rā khurd*) *mī-tuxāned kard*? (In the case of a speech, *īn sukhān-rā takūsar*.)

SHOULDER—He has an epaulet on his shoulder.—o bar (*dosh*)-i-*khud nishāne dārad*. (*shāna*; *kitf*.)

SHOW—Please show me the book you spoke of.—*kitābe ki shumā zikr-ash karded az rū,e* 'ināyat ba man (*nishān bi-dihed*). (*bi-namāyed*.)

SICK—He has been sick (or ill) a long time.—*az muddat-i-darāz bīmār shuda ast*.

SIGH—Why do you sigh?—*chirā āh mī-kuned*? (*kashed*.) Or, *chirā nafs-i-sard az dīl bar mī-āred*?

SIGN—This is a sign of rainy weather.—*īn 'alāmate* (*bārish*) *ast*. (*maḥar*.)

SIGN—Please to sign this paper.—*az rū,e talattuf bar īn kāghaz* (*dast-khaft*) *bi-kuned*. (*saḥīḥ*.)

SIGNIFIES—It signifies little what they say.—*ānchi mī-goyand hech (muzāyaka) na dārad. (zarar.)*

SILK—This is a silk manufactory.—*īn kār-khāna, e abresham ast.*

SILLINESS—What can be greater silliness than to think thus?—*az īn chunīn khayāl bastan kudām (himākat) ziyādatar ast? (sādagī; rakākat; fiyālat.)*

SIMILAR—My case is similar to yours.—*hāl-i-man (ba miṣāl)-i-hālat-i-shumā ast. (mushtabih; mushābih.)*

SINCERE—His love towards us is sincere.—*muḥabbat-ash bā mā ba ikhlāṣ ast. Or, muwaddat-ash bā mā ba ṣadākat ast. Or, muwālāt-ash bā mā khālīṣ ast.*

SINCERITY—He is a man of sincerity.—*o (rāst-bāz) ast. (pāk-bāz; pāk-rū; mukhlīs; yak-jihat; ikhlāṣ-mand; salīmu-l-kalb; khālīṣu-l-mukhlīs; ṣadākat-gustar; ṣadākat pesha; mashkūfu-l-kalb.) Or, o ṣāhib-i-(rāst bāzī) ast. (ikhlāṣ; ṣadākat; ṣidk.)*

SINGS—She sings very sweetly.—*ān zan khūb (mī-sarāyad). (sarod or taḡhannī or tarannum or zumzuma mī-kunad; sarod or tarannum mī-zanad.)*

SINGULAR—Their religious opinions are singular.—*khayālāt-i-mazhab-i-eshān ('ajīb) ast. ('ajab, pl. 'ajā,ib; ḡharīb; nādir.)*

SINKING—The boat is sinking.—*kishī dar āb faro mī-ravad. Or, kishī (mustaḡhrak) mī-shavad. (ḡharḡ; maḡhrūk; ḡharīk.)*

SINS—No man is so just that he sins not.—*kase īn chunīn (munṣif-mizāj) nīst ki gunāh na kunad. (pāk-bāz; khudā-tars; neko-kūr.)*

SIT—Sit down, and see if you can understand this or not.—*(bi-nishīned) wa bi-bīned ki īn-rā fahmīdan mī-tawāned yā na. (tashrīf bi-dāred; taḡū'id bi-kunad; bi-farmāyed.)*

SIZE—What size is the book you speak of?—*kitābe ki ḡhīr-ash mī-kunad chī ḡadar (hujūm dārad)? (kuān or killat ast.)*

SKY—The sky is overcast.—*āsmān ba ḡulmat-i-saḡāb poshīde*

*ast.* Or, *sipih* ba *abr-i-siyāh gashta ast.* Or, *gumbad-i-charakh* ba *megh* *tūrūk shuda ast.*

SLEEP—I had no sleep all last night.—*dīshab khwābam na (girift).* (*burd.*) Or, *dīshab yak dam khwāb dar chashm-na na (gasht).* (*āmad.*) Or, *dīshab khwāb marā na rabūd.*  
See REST.

SMARTS—The cut in my hand smarts very much.—*zakhm-i-dast-am ba ifrāt dard mī-kunad.*

SMELL—Let me smell that flower.—*bi-guzār ki ān gul-rā (bi-boyam).* (*istishmām* or *ishtimām bi-kunam*; *bū, e bi-gīram*; *bū, e bi-bīnam.*)

SMELL—These flowers are without smell.—*īn gulhā (khūsh-bo) na dārand.* (*rā, iha*; *nashwat*; *'itr*; *tibat.*)

SMOKE—The house is full of smoke.—*khāna az dūd pūr ast.*

SMOOTH—This is smooth paper.—*īn kāghaz-i-muhra-dār ast.*

SNARL—These dogs snarl at one another.—*īn sagān ba yak-dīgar (khur-khur mī-zanand).* (*gharish* or *hurīr mī-kunand.*)

SNATCHED—He snatched it out of my hand.—*az dast-am īn chīz (rabūd).* (*ghuṣbīd.*)

SNEEZE.—You sneeze, because you have got a cold.—*ba sabab-i-zukām ki dāred (mī-'aṭsed)* (*'aṭsa mī-zuned*; *'aṭsān mī-kuned*; *mī-safled*; *shinūsha mī-kuned.*)

SOLDIER—He is an experienced soldier.—*'askarī, e maṣāff āzmūda, jahān-dīda, safr-karda, kūr-dīda, bark-i-shamsher-i-jadal ba chashm dīda, ra'd-i-kos-i-dilāwarān ba gosh-i-o rasīda, ast.*

SOLICIT—May I solicit, sir, this one favour.—*ai sāhib agar ma'zūr dāred man ba khidmat (arṣ kunam).* (*iltimās kunam*; *multamis pardāz shavam.*)

SOMETHING—I wished to tell you something, but have forgot what.—*man mī-khwāstam ki ba shumā sukhane bi-goyam wa lekin farāmosh kardam.*

SORROW—This occasions me much sorrow.—*īn ba man khaṭīr alam mī-rasānad.*

**SORRY**—I am sorry for my offence.—*man ba sabab-i-takstir-i-khud* (*khaili ranjida am*). (*tu, assuf mi-khuyam; malul-am; dil-azurda am; tang-dil-am; andoh-zadu am; maghmum-am; mahzun-am; ba dam-i-gham giriftar-am; dast-i-taghabun bar zanū, e khud mi-zanam.*)

**Sort**—Sort these papers.—*in kawāghazāt-rā* ('*ala-hidda bi-namāyed*). <sup>1</sup>(*'ala hidda bi-chined; kism uār bi-dāred; kismat bi-kuned.*)

**Sort**—Is this the sort you wanted?—*kisme ki mi-khawāhed in ast?*

**SOUL**—The soul must be happy or miserable.—*zarūr ast ki rūh ba asā, ish mānad yā ba ranj.*

**SOUND**—I hear the sound of music.—(*āwāz-i-soz o sāz*) *mi-shinavum.* (*shor or ghaughā, e musīkī.*)

**SOUR**—That fruit is sour, don't eat it.—*ān mewa turush ast, ma khur.*

**SPACE**—Leave more space between the lines.—*dar miyān-i-sutūr* (*farke ziyāda*) *bi-guzāred.* (*tufuwate mazid; fāsila, e afzūn.*)

**SPACE**—In the space of three months.—*dar* ('*arṣa*), *e si māh.* (*muddat.*)

**SPARE**—He besought them to spare his life.—*o az eshān istidā, e jān bakhshī, e khud namūd.* Or, *o iltmās kard ki eshān az sar-i-jān-i-o dar guzarand.*

**SPARK**—A spark of fire may set in flames a whole village.—(*chūn ātash-i-andak dar ishti'āl āyad*) *tamām dih bi-sozad.* (*yak zarra, e sharrar; yak ātash para; yak izhak.*)

**SPEAKS**—He speaks the Persian language well.—*ba zabān-i-fārsi khūb haraf mi-zanad.* Or, *dar zabān-i-'ajamī khūsh sukhan mi-goyad.*

**SPECIMEN**—Show me a specimen of your writing.—*namūna, e dast-khatt-i-khud bi-namā.*

**SPECTACLES**—They wear spectacles.—*eshān 'ainak ba isti'māl mi-ārānd.*

**SPENDS**—He spends his money as fast as he procures it—*har kadar pūl-i-khud zūd mi-yūbad ān kadar zūd* (*kharch*

mī-kunad). (mī-rezad; ba bād mī-dihad; šarf or israf or talaf or tašarruf or illāf mī-kunad.)

SPICES—They trade in different kinds of spices.—eshān (asnāf-i)-mašālīhā mī-faroshand. (tarah-tarah; ak-šām-i; anwā-i-; mukhtalif.)

SPILL—Take care you don't spill the ink.—khabardār (murakkab)<sup>1</sup> (na rezed)<sup>2</sup>. <sup>1</sup>(roshnā, ī; midād; siyāhī.) <sup>2</sup>(insibāb na kuned; na pāshed.)

SPIKE—He has done this merely out of spite.—o īn kār ba sabab-i-(khušumat) karda ast. ('adawat; dushmanī; kīn; ḥakad; bad-khūpāhī; kīnāwarī; bughz; bad-andeshī.)

SPLIT—Having split the cocoa-nut, his friend and himself drank the milk.—jauz-i-kindī-rā (shakk karda) o khud wa dost-ash shīr-i-ān jauz khurdand. (shigāfta; tarkīda; chāl-zada; munsharij sākhṭa; shaklīda; saftīda; darīda; ta'fī karda; mufarrij sākhṭa.)

SPOILED—You have spoiled my paper.—shumā kāghaz-i-marā (kharāb) karda ed. (makhrūb; tabāh.)

SPOT—There is a spot of ink on your clothes.—jāmahā, e shumā dāghe siyāh dārad. Or, bar kiswat-i-shumā dāghe murakkab ast.

SPREAD—Spread this mat upon the floor.—īn ḥaṣīr bar zamīn (bi-gustared). (farsh bi-kunad; bi-khūpāled.)

SPREAD—Having spread a net at night, he caught many birds.—o ba shab (shabaka), e gustarda parandahā ba kaṣrat ba dām āward. (shaṣīrat; ḥibālāt.)

SPRING—The weeds spring up very fast here.—dar īn jā kāhe nākāra ba zūdi mī-royad. Or, dar īn jā sabza, e begāna ba ta'jīl (wujūd mī-gīrad). (paidā mī-shavad; mī-damad.)

STAG—That is a stag of twelve tine.—ān gawazne ast ki dawāzda shākh dārad.

STAIRS—He was sitting on the stairs.—o bar (nirdbān) nishashta būd. (zīna; sallam; markāt; mī'raj; maṣa'd.)

STAMMERED—Perhaps he stammered.—magar (luknate) andar zabān-ash būd. (lukūnate.)



**STAND**—When you read stand in your proper place.—*wakte ki mī-khwāned dar maḳām-i-khūd (kā,im bāshed). (biyisted; kiyām bi-kuned; istikāmat warzed.)*

**STARED**—They all stared to see me.—*eshān hama marā dīda (bā chashm-i-kushāda nigrīstand). (wā nigrīstand; nigāh zadand; lamaḳ kardand; naẓar-i-tez or naẓar-i-dakīḳ kardand; latā zadand.)*

**STARVING**—The people were nearly starving.—*nazdīk būd ki mardumān az (gursinagī) bi-mīrand. (jū')*

**STATION**—He is a person of high station.—*o šāhibe (rutba) ast. (darja; martaba; manṣab; sharaf; manzilat; jāh o jallāl; tamkīn; 'izzat; niṣāb; maḳām-i-'ālī.)*

**STAY**—She intends to make a long stay there.—*ān zan ḳaṣd dūrad ki dar ān jū tā ba (der) bi-mānad. (muddat-i-madīd.)*

**STEADY**—He still continues steady to his purpose.—*ilā-ḥāl ba irāda,e khūd (kā,im) ast. (muḳirr; musammim; mustakīl; ustawār; pāyadār; ṣābit-kadam.)*

**STEALS**—The jackal steals what he can lay hold of.—*shaghāl harchi mī-yābad ba duzdī bar dāshta mī-ravad.*

**STEEP**—The bank of this river is very steep.—*kināra,e in naḥr bisiyār (nashīb-dār ast). (sarāshīb ast; garīwa dārad.)*

**STEER**—Can you steer a vessel?—*āyā jahāze (rāndan) mī-tawāned? (sūk kardan; zabṭ kardan.)*

**STICK**—He walks with a stick.—*o yak chūb-i-dastī dar dast girifta sair mī-kunad.*

**STIFF**—This paper is too stiff.—*īn kāghaz nihāyat (durusht) ast. (sakhṭ.)*

**STILL**—Cannot you be still for one moment?—*āyā yak lahẓa (sakit na mī-tawāned mād). (sukūt na mī-tawāned warzed.)*

**STIR**—I am now so weak I can scarcely stir.—*ilhāl īn chunīn kamzor-am ki ba dushwārī ḥarakat mī-kunam. Or, ilhāl īn chunīn za'ifu-l-badan-am ki ba sakhtī taharruk mī-kunam.*

STORE—He has great store of learning.—*o (khazāna),<sup>e</sup> 'aẓīm-i-'ilm dārad. (makhzan; ma'dan.)*

STORY—I did not hear that story.—*man ān (kiṣṣa) na shunīdam. (sar-guzasht; dāstūn; kaẓīya; ḥadīs; naḳl; afsāna; hikāyat.)*

STRAIGHT—Is this ruler straight?—*āyā īn miṣṭar rāst ast?*

STRAIN—Strain this milk through a cloth.—*īn shīr az pārcha (bi-pālū,ed). (biyafshared; bi-fishured; tarwīḡ bi-sāzed; bazl or ṣāf bi-kuned.)*

STRANGER—I am a stranger here.—*man dar īn jā (gharībe) am. (ghaire; ajnabī,<sup>e</sup>; begūna,<sup>e</sup>; shaṭīre.)*

STRAW—Where can we get straw?—*kūh az kujā ḥāṣil-i-mū mī-āyad?*

STRENGTH—I have but little strength.—*zor dar badan-am kam ast. Or, man dar jism takwiyat kam dāram. Or, ṭūkat dar ajzā,<sup>e</sup> badan-i-man rū ba takāsur nihādu ast.*

STRETCH—Stretch out your hand.—*dast-i-khud-rā darāz bi-kuned.*

STRIKES—I will go as soon as the clock strikes.—*ba mujarrad-i-nawākhṭan-i-sā'at man khwāham raft.*

STRUCK—He struck him with a stick on the head.—*o bar sar-ash chūbe zad.*

STRIPPED—They stripped him and took away his clothes.—*eshān jāma az tan-i-o kashāda burdand. Or, eshān o-rā (barhna) karda libās-ash burdand. ('uriyān; be poshāk.)*

STRONG—They are strong and healthy.—*eshān (kawī) wa tan-durust mī-būshand. (kawī-jussa; mazbūṭu-l-badan; tawānā; nairūmand.)*

STUCK—Getting into the boat, he stuck in the mud.—*o ba waqt-i-sawār-shudan-i-kishī dar khilāb dar mūd. Or, dar ḥīne ki o dar kishī tīr āmad dar wakhal (faro) shud. (naṣb; mulṣīk; 'alak.)*

STUDY—They study all the day long.—*eshān tamām roz (tadrīs) mī-kunand. (taḥṣīl-i-'ulūm; muṭ'āla.)*

STUMBLED—I stumbled in running across the road.—*wakte ki man az rāh 'ubūr mī-kardam (ṣudma ba man rasīd). (saḳūṭ kardam; saḳṭat yūftam; sāḳiṭ shudam.)*

**SUBDUE**—We ought to subdue our passions.—*mārā bāyad ki khwāhishhā,e nafsānī,e khud-rā* (dar kabza,e khud dārem). (*zabt bi-kunem*.) Or, *bāyad ki mā nafs-i-khud-rā* (*tasakhir bi-sāzem*). (*maghlūb* or *zer* or *taghallub* or *tamalluk* or *istirākā* or *musakhkhār bi-kunem*.)

**SUBJECT**—What is your advice on this subject?—*dar īn amr* (*chi maṣlahat mī-bīned*)? (*chi ṣalūh dāred*; *rā,e shumā chīst*.) Or, *dar mashwarat-i-īn maṣūlih chī tadbīr mī-(kunad)*? (*dihed*.)

**SUBMITTED**—They submitted to the conquerors.—*eshān ba ghālibān muṭī' mūdand*. Or, *eshān asīr-i-hukm-i-ghālibān āmadand*. Or, *dar taht-i-hukm-i-ghālibān āmadand*. Or, (*inkiyād*)-*i-hukm-i-ghālibān kardand*. (*iṭ'at*.) Or, *khud-rā ba arbāb-i-taghallub* (*taslīm*) *kardand*. (*istislām*; *istislām*.)

**SUBSCRIBE**—Will you subscribe to this publication?—*īn taṣnīfa-rā dast-khatt khwāhed kard*? (i.e. subscribing to the principles of the publication.) Or, *az barā,e kharīd-i-īn taṣnīfa kīmat-i-hissa ki ba zimma,e shumā āyad adā,e khwāhed kard*? (i.e., subscribing for the purchase of the publication.)

**SUBSISTENCE**—He has a subsistence only.—*o kūt lā-yamūt dārad*.

**SUBSTITUTE**—Some people write on leaves as a substitute for paper.—*ba'ze mardumān ba 'iwāz-i-kāghaz bar barghā mī-nawīsand*.

**SUCCEEDED**—With your assistance I have succeeded.—*ba mu'āwanat-i-shumā* (*man kām-yāb shudam*). (*ba murād-i-khud rasīda am*; *bahra-mand shuda am*; *fīroz gashta am*.)

**SUCCESS**—We have had little success in our work.—*dar īn kār mā kam* (*faiḥ-yāb*) *shuda em*. (*bahra-mand*; *bakhti-yār*.)

**SUCCESSOR**?—Who is to be his successor?—(*kā,im maṣūm*)-*ash ki khwāhad shud*. (*jā-nishīn*; *nā,ib-manāb*.)

**SUCK**—The squirrels suck this fruit.—*mūsh-i-paranda īn mewa-rā* (*makk mī-kashad*). (*tamaṣṣas mī-sāzad*; *tamaz-zaz mī-kunad*.)

SUFFER—He did not suffer me to sell the goods.—*ijāzat-i farokhtan-i asbāb-am na dād.* Or, *o marā na guzāshit ki man asbāb-rā bi-farosham.*

SUIT—Will this kind suit you?—*in kism (pasand-i-shumā mī-āyad)?* (*ba shumā pasand mī-āyad.*)

SUITABLE—Your advice appears suitable.—*naṣīḥat-i-shumā (munāsib ma'lūm) mī-shavad.* (*shā,ista zāhir; lā,iḳ-i-mafhūm; sazāwār huwaida.*)

SUITS—I have but two suits of clothes.—*man faḳaṭ do (dast)-i-jāmu dāram.* Or, *ba juz az do rakht-i-poshāk libās-i-dīgar na dāram.*

SUMMER.—It is now the summer season.—*in mausim-i-(tābistan) ast.* (*tamūz; garmā; ṣaif.*)

SUMMONS—He has received a summons to attend the court to-morrow.—*ḥukm-nāma bado rasīda ast ki fardā dar 'adūlat ḥāzīr gardad.* Or, *barā,e iḥzār-i-o ahl-i-'adūlat i'lām-nāma firistāda ast.*

SUPERINTENDS—Who superintends this work?—(*muhtamim*)-*i-in kār kīst?* (*muntazim; munṣirim; nāzim; kār-kun; nāzīr; kār-farmā; kār-guzār; munāzīr.*) Or, (*ijra*), *e kār ki mī-kunad?* (*ihṭimāl; intizām; inṣirām; sar-barāhī.*)

SUPPLICATE—It will then be in vain to supplicate.—*an waḳt (tazarru') kardan muṣīd na khwāhad shud.* (*iltinās; ibtihāl bā rijā; niyāz; lūba; ifṭikār tawajjuh.*)

SUPPLY—Can you supply me with these articles?—*shumā in chīzhā maujūd karda ba man mī-tawāned dād?*

SUPPORT—He has no means of support.—(*asbāb-i-mā'ishat*) *na dārad.* (*zarūriyāt-i-mā'āsh; rakht-i-rozī; idrār-i-rizk.*)

SUPPORT—How does he support his family?—*o parvarish-i-(lawāḥikān)-i-khud chī ṭaur mī-kunud?* (*muta'allikān; 'iyāl wa atfāl; kubā,il.*)

SUPPOSE—I should suppose you are mistaken.—*man (mī-dānam) ki ghalat karda ed.* (*gumān dāram; mī-fahmam.*)

SURE—I am not sure that it is so.—(*marā yaḳīn nīst*) *ki in chunīn ast.* (*yaḳīn na dāram; ba yaḳīnam na mī-āyad.*)

SURETY—I am his surety.—*man* (zāmin)-*ash* mī-bāsham. (*kafīl*; *zamīn*; *zamndār*; *zīm*; *ṣabīr*.) Or, *zamūnat-i-o ba zimma*, *e khud mī-gīram*.

SURFACE—We saw a dead body floating on the surface of the water.—*mā* (lāshe) *ba rū*, *e āb dīdem*. (*na'she*; *murda*, *e*; *jīnāza*, *e*; *maiyate*.)

SURPRISE—I felt great surprise on hearing this.—*ba mujarrad-i-istinā'*-*i-īn sukhān* (*muta'ajjib shudam*). (*'ajab-nāk* or *ta'ajjub-nāk* or *ḥairat-āgīn* or *mutahaiyir* or *ḥairūn shudam*; *ta'ajjub* or *'ajab kardam*.)

SURPRISED—He would have been greatly surprised had you told him this.—*agar īn sukhān bado mī-gufted o ta'ajjub-i-'azīm mī-kard*.

SURROUNDED—I am surrounded with difficulties.—*man ba muṣṭakāt* (*giriftār*) *shuda am*. (*maḥṣūr*; *mubtalā*; *asīr*; *muḥīt*, *rustahsīr*; *maḥāt*; *ḥaṣīr kardā*.)

SUSPICION—I have no suspicion that he has done this.—*man* (*gumān na dāram*) *kī īn chunīn kardā ast*. (*shubha* or *zīnn* or *shakk* or *tawahhum na dāram*; *dar gumān nayam*; *wahm na mī-buram*.)

SWARM—Look! here is a swarm of bees.—*bi-bīn dar īn jā yak amboh-i-magasān-i-'asl jam' shuda ast*. Or, *bi-bīn dar īn jā magasān-i-'asl pūr shuda ast*.

SWEEP—Sweep away this litter.—*īn khas o khāshāk bi-rūbed*.

SWEET—The sugar-cane is very sweet.—*nai-shakar khūb shīrīn ast*.

SWELLED—My foot swelled greatly.—*pāyam bisiyār* (*āmās kard*). (*mutawarrim shud*; *waram kard*; *āmāsīd*; *manfūkh* or *shāk* or *muzmaghīd gasht*.)

SWIM—Can you teach me to swim?—*shumā marā* (*shīnā-warī*) *mī-tawāned āmokht*. (*shīnā kardan*; *shīnāwish*; *shīnā'*.)

SWINGS—This parrot swings upon a wire.—*īn tūṭī bar tāre kafs nishasta khud-rā mī-jumbānad*.

SWORD—I will draw my sword.—*man* (*shamsher*)-*i-khud-rā az miyān berūn khwāham kashīd*. (*husām*; *ṣayf*.)

Or, *man tegh-i-khud-rā az ghilāf berūn khwāham bar āward.*

SYSTEM—They teach without any system.—*eshān ta'lim-i-be-kā, ida mī-dihand.*

## T.

TAKE—Come in, and take off your cloak.—*andarūn biyāyed labāda az badan-i-khud bār kashed.*

TAKES—He takes medicine usually once a month.—*o dur har māk yak bār dawā (ba 'ādat) mī-khūrad. (hasbu-l-mu'tād; hasbu-l-ma'mūl; hasbu-l-dastūr; ba hasbu-l-isti'māl.)*

TAKEN—Having taken the fort, they entered the city.—*eshān kila-rā (ba kabza, e khud āwarda) dar shahr dākhil shudand. (tashkīr or akhiz or fath or maftūh or musakhkhar karda; kushāda.)*

TALK—They talk incessantly.—*eshān ('alā-l-ittisāl) sukhan mī-goyand. (pai dar pai; mutawātir; mutawālī; mutu-rādīf.)*

TEACHER—The same teacher that taught you, taught me.—*mu'allime ki ba shumā ta'lim dād man nīz az o ta'lim giriftam. Or, mudarrise ki ba shumā dars dād o ba man nīz dars dād.*

TEAR—Mind you don't tear your new book.—*ihtiyāt kun ki kitāb-i-nau-i-khud-rā na darī.*

TELL—Tell me where I may meet with him.—*ba man bi-go ki man bā o kujā (mulūkī khwāham shud). (mulūkī khwāham kard; mī-rasam.)*

TEND—This will tend to increase our knowledge.—*īn ba afzūnī, e tahsil-i-'ilm mārū (mā, il) khwāhad sakht. (mutawajjih; rūghib.) Or, az īn kā, ida 'ilm-i-mā rū ba afzūnī khwāhad nihād.*

TERM—It is now term time, the court is open.—*īn wakt-i-darbār ast 'adālat (maftūh) ast. (makshūf; wāz; bāz.)*

TERMINATE—When do you expect this affair will ter-

minate?—*dar khayāl-i-shumā chigūna mī-āyad ki in mukaddama kai (anjām khwāhad yāft)?* (*ba itmām khwāhad rasīd; tamām or faīṣal or munfaṣīl or munkatā' or munkazī khwāhad shud; inṣīṣāl or inḳizā khwāhad yāft.*)

THANKS—Sir, I return you many thanks.—*ṣāhibā man bisiyār (shukr-guzār)-i-shumā mī-bāsham.* (*ihsānmand; miḥnat-pazīr; imtīnān-pazīr; marhūn-i-minnat; murta-him-i-ihsān.*) Or, *ṣāhibā man az 'uhda, e in 'ināyat berūn na mī-tawānam āmad.* Or, *ṣāhibā taḥk-i-minnat-i-shumā dar gardan andākhta am.* Or, *bisiyār shukr-i-nīmat-i-shumā mī-goyam.*

THATCHED—This house must be thatched anew.—*in khāna-rā az sar-i-nau bā kāhbin bāyad poshīd.* Or, *sakf-i-in khāna az sar-i-nau bā kashsh durust bāyad kard.*

THICK—Do you wish for thick paper or thin?—*kāghaz-i-(durushī)<sup>1</sup> mī-khwāhed yā (bārūk)<sup>2</sup>?* <sup>1</sup>(*zaft; siṭabr.*) <sup>2</sup>(*nizār.*)

THOUGHT—They exercise no thought on the subject.—*dar in amr (rā, e khud na mī-ārānd).* (*'aql-i-khud-rā dakhī na mī-dihānd; aql-i-khud-rā dakhī-i-taṣarruf na mī-dihānd; kiyās or fikr or tafakkur or khayāl na mī-kunānd.*)

THREATENS—He threatens to punish them.—*o badeshān (tahdīd)-i-sazā mī-dihād.* (*takhwīf; i'ād; tahadud; tawaḳkum; wa'id.*)

TIDE—The tide has begun to flow.—*ilḥāl madd (dar aghāz) ast.* (*shurū' shuda.*)

TIGER—There is a tiger in that forest; also a tigress, together with two young ones.—*dar ān besha shere nar ast balki sher-i-māda ba ma do bachcha.*

TILLED—This ground has never been tilled.—*in zamīn hargiz (shiyār karda) na shuda ast.* (*xirā at karda; kāshta.*)

TIMBER—Where shall we procure timber?—*az kūjā (shāh-tīr) khwāhem yāft.* (*khāshab.*)



TIME—Youth is the time of learning.—(*shabāb*) *wakt-i-āmokhtan ast.* (*shabībat; shabb; 'unfawān-i-shabāb.*)

TIRED—I am quite tired.—*man bisiyār (dar-mānda) shuda am.* (*ma'tūb, wā mānda.*) Or, (*takāssul*)-*i-bisiyār dar wujūd-i-man rāhe yāfta ast.* (*māndagī; takāsur; tasā-hiliyat.*)

TITLE—This is a title only.—*in faḩaḩ (khittābe) ast.* (*sar-nāma.*)

TOBACCO—They smoke tobacco.—*eshān tambākū mī-kashand.*

TOLERABLE—This is tolerable writing.—*in khatt (mā-yukrā) mī-bāshad.* (*mukārib.*)

TORCHES—We travelled by the light of torches.—*ba roshanī.e mash'alhā 'safr kardem.*

TOSSED—The boat was tossed with the waves.—*ba sabab-i-ṭalātum-i-amwāj kishti (tah o bālā) mī-shud.* (*zer o bālā.*)

TOUCH—Touch this with your finger.—*ba angusht-i-khud in-rā (lams) bi-kunad.* (*mass; mumāsāt; imsās; mujtass.*)

TOYS—There are plenty of toys in the bāzār.—*āshiyā.e bāzīcha dar bāzār bisiyār mī-bāshand.*

TRANSACT—They transact different affairs there.—*eshān dar ān jā kār o bār az har ḩism (mī-kunand).* (*ba 'aml mī-ārānd.*)

TRANSFERRED—That money has been transferred to me.—*ān pūl ba man (sipurda) shuda ast.* (*ḩawāla karda; wad'iyat nihāda.*) Or, *ān pūl dar taḩwīl-i-man āmada ast.*

TRANSGRESSED—We have transgressed God's commands.—*ma az ḩadd-i-ḩukm-i-khudā (ḩadam berūn nihāda em).* (*berūn rafta em; guzashta em.*) Or, *mā az ḩukm-i-īzd (tajāwuz) karda em.* (*'adūl.*)

TRANSLATE—Translate this into Persian.—*in-rā dar zabān-i-fārs tarjuma bi-kun.*

TRANSPORTED—He has been transported for life.—*o ḩaid-i-dā, imu-l-ḩabs yāfta jilā-waṭān karda shud.* Or, *o ḩabs-i-da, imu-l-umr yāfta naḩl-i-waṭān karda shud.*

TRAVELLED—We travelled all the way on foot.—*mā tamām rāh pā piyāda raftem.*

TRAVELLING—He is travelling in Persia.—*o (safr-i-fārs mī-kunad. (dar fārs siyāhat.)*

TREADS—He treads so softly, I don't hear the sound of his step.—*o īn chunīn ba āhistagī mī-ravad ki (āwāz-i-kadam-ash ba gosh-am) na mī-rasad. (šudā, e pūyash ba sama'-i-man.)*

TREACHEROUS—Their conduct is very treacherous.—*eshūn dar kirdār-i-khūd bisiyār (dagha bāz) and. (khū, īn; ghaddār; ghadīr; bā khiyānat; fareb-būz; hamlat; mughaddar; ghadūr; daghal-zan.)*

TREMBLE—I tremble with fear.—*man az khauf mī-larzam. Or, az khauf bar man (larza) mustaulī mī-shavad. (ra'sha; irtī'āsh; 'aruū; sa'fat.)*

TRIAL—His trial will take place to-day.—*imroz muḩad-dama, e o (dū, īr) khwāhad shud. (pesh; rujū')*

TRIFLE—Why do you thus trifle away your time?—*shumū chirū ba īn taur aukāt-i khūd-rā (rā, egān) az dast mī-dihed. (muft; be fā, ida.)*

TRIVIAL—This is but a trivial affair.—*īn amr-i-(khafīf) ast. (subuk; be-māya; be-wazn; be-mīkdūr.)*

TROUBLE—He gives them much trouble.—*o badeshān (zaḩmat)-i-firāwān mī-dihad. (diḩkat; takhlīf; taḩdī; ṣaḩlat; mīḩnat; takalluf.)*

TRUST—I am not anyways afraid to trust him.—*man hech muzūyaka na dāram ki (baro ītimād) bi-kunam. (ītibār-i-o.)*

TRUTH—I am convinced what he says is the whole truth.—*yakīn mī-dānam harchi ki o mī-goyad kullī rāst ast.*

TRYING—It is of no use trying to do this.—*āzmū, īsh-i-īn kār ba man be fā, ida ast.*

TUMBLLED—They tumbled over one another.—*eshān bar yak digar (uftādand). (munhadīm shudand; galaḩīd-and; inḩidām kardand.)*

TUNE—Her voice is a little out of tune.—*āwāz-ash kādre* (nā sāz) *ast.* (*be rang*; *nā mauzūm.*)

TURN—I turn over this leaf.—*īn waraḥ bi-gardāned.*

TWIST—Twist these cords together.—*īn rassankhā bāham* (*bi-peched*). (*bi-tābed*; *fatal bi-sāzed*; *biyūred*; *charkh bi-kuned.*)

## U.

UGLY—This is an ugly shaped letter.—*īn ḥarf* (nā zībā) *ast.* (*zisht*; *bad-sūrat*; *bad-shakl*; *kabīḥ*; *makrūh.*)

UMBRELLA—I have left behind my umbrella.—(*chatr*)-*i-khud-rā dar pas guzāshta āmada am.* (*sāyabān*; *āftāb-gīr*; *āftāb-gardān*; *shamsī.*)

UNANIMOUS—They were unanimous in their opinion.—*eshān dar rā, e khud* (*muttafiḥ*) *būdand.* (*yak-jihat*; *yak-dil*; *hamsāz*; *yak-kaul*; *yak shaur.*)

UNCERTAIN—It is uncertain whether I shall go or not.—*muḥarrar nīst ki man dar ān jā bi-ravam yā nā.*

UNBECOMING—To act thus is unbecoming.—*īn chunīn kār kardan* (nā munāsib) *ast.* (nā shā,ista; *ghair-i-muwāfiq*; *nā lā,iḥ.*)

UNCHANGEABLE.—God only is unchangeable.—*maḥz khudī ta'ālā* (*bar ḥarār*) *ast.* (*lā yazāl*; *bilā taghāiyur*; *dā,im wa kā,im.*)

UNDERGO—Why do you needlessly undergo all this trouble.—*chirā be-zarūratān īn hama* (*taklīf mī-kashed*). (*mīḥnat mī-bardāred*; *zuḥmat mī-bared*; *taṣḍī' or diḳḳat mī-kuned.*)

UNDERSTAND—I do not understand your meaning.—*maḥlab-i-shumā* (nā mī-fahmam). (*ba fahm-i-man na mī-āyad*; *mafhūm-i-man na mī-gardad.*) Or, *mudda'ā-i-shumā dar fahm-am na mī-āyad.* Or, *fahm-i-faḥwā, e shumā na mī-kunam.*

UNDERTAKE—Will you undertake to manage this business? —*intizām-i-īn kār ba zimma, e khud* (*khvāhed girift*)? (*kabūl khvāhed ḥard.*)

- UNEXPECTEDLY—This letter came unexpectedly.—*in mu-rāsala (nā gahāna) wārid shud. (be-khabar.)*
- UNFIT—He is wholly unfit for the task assigned him.—*kāre ki bado hawāla shuda ast dar adā,e ān bi-l-kull (nā lā,iḳ ast). (adm-i-liyākat dārad; nā ḳābil ast.)*
- UNFURNISHED.—The house is unfurnished.—*ān khāna (ārasta nīst). (rakht or lawāzimāt or sāmān na dārad.)*
- UNHAPPY—She is quite unhappy on this account.—*az in jihat ān zan (bisiyār ranjīda-khāḳir) shuda ast. (aish-ash munaghghis; 'ishrat-ash talkh; ān zan dil-tang o magh-mūm o andoh-āgīn o ghamnāk.)*
- UNHURT—Through God's mercy we escaped unhurt.—*ba faẓl-i-khudā mā az (mazarat mahfūz) māndem. (zarrar mašūn; azīyat mahrūs.)*
- UNITED—Our sentiments are united.—*rā,e mā (muttafiḳ) ast. (muttaḥid; bā ittifaḳ; bā ittihād.)*
- UNJUST—Do you conceive this to be unjust?—*āyā shumā khayāl mī-banded ki in (be inṣāfi) ast? (nā ḥaḳḳ; be dādī; khilāf-i-ma'dilat; khilāf-i-shar'.)*
- UNKIND—We should not be unkind to each other.—*bāyad ki mā ba yak-dīgar (be raḥm) na shavem. (be muruwat; be marḥamat; be shafkat; gḥair-tarahḥum.)*
- UNGRATEFUL—He is ungrateful.—*o (kāfir-i-ni'mat) ast. (nā sipās; nā ḥaḳḳ-shinās; nā shukr-guzār.) Or, o 'ādat-i-(kufrān-i-ni'mat) dārad. (kufr-i-ni'mat; kufrān-i-na'm.)*
- UNLAWFUL—To do so is unlawful.—*in chunīn kardan (khilāf-i-shar') ast. (nā mashrū'; nā ḥaḳḳ.)*
- UNLOCK—Unlock the door.—*kuft-i-darwāza (wā kun). (bi-kushā; az or ba kalīd bi-kushā.)*
- UNREASONABLE—Their demands are unreasonable.—*da'wā-hā,e eshān (be jā) ast. (be i'tidāl; mutajāwiz; nā ma'ḳūl; nā jā,iz.)*
- UNSEARCHABLE—The ways of God are unsearchable.—

*hikmat-i-allāh-ta'ālā az (idrāk-i-mā berūn) mī-bāshad.*  
(*fahm-i-mā ba'id.*)

UNSPEAKABLE—Our joy is unspeakable.—*khūshī, e mā az hadd-i-baiyān berūn ast.*

UNSTEADY—His mind is very unsteady.—*dil-ash bisiyār (be karār) ast. (nā kā'im; be ṣabūt; nā ustuwār; be istiklāl.)*

UNWILLING—I am altogether unwilling to go there.—*ba raftan-i-ān jā bisiyār (nā rāz) hastam. (nā khūshnūd; be dil; nā khvāh.) Or, az raftan-i-ān jā daregh (dāram). (mī-kunam; ba man mī-āyad.)*

UNWISE—It were unwise not to agree to this.—*az īn kār (inkār kardan) nā dānī ast. (sar bāz zadan; ibā or daregh or istinkāf or nakaf or ikrā' kardan; bāz istādan.) Or, īn kār-rā nā kabūl kardan be wuḡūf ast.*

UNWORTHY—He has proved himself unworthy of your protection.—*az kirdār-ash (ṣābit shuda) ast ki o lā, iḡ-i-himāyat-i-shumā nīst. (ba iṣbāt rasīda; maṣbūt or mubaiyīn or huwaidā or wāḡiḡ or ṣāhir shuda; ba wuḡūḡ paiwasta.)*

UPPER—Are there any upper rooms in this house?—*āyā īn khāna-(rā ṭabake faukānī mī-bāshad)? (ṭabake bālā dārad.)*

UPRIGHT—They are upright in their dealings.—*dar mu'-āmalāt-i-eshān (amānat-guzār) and. (ṣādīḡ; rūst-bāz; ṣadākatkār; diyānat-dār.)*

URGED—No one urged him to do so.—*hech kas ba chunīn kār kardan o-rā (takāza) na kard. (iṣṭīrār; āmāda; targhīb; iktizā; tahrīs.)*

URGENT—This business is urgent.—*īn kār o būr (zarūrī) ast. (mutakāzī; mubram; muḡimm; bajjad.)*

USE—Of what use is this?—*īn ba chi kār mī-(āyad)? (khvrad; bandad; paiwandad.) Or, īn ba chi sūd mī-bakhshad? Or, īn chi sūd dārad?*

UTTERED—I never uttered such a word.—*man īn chunīn*

*sukhan* gāhe bar zabān nayāwardam. Or, man *zīkr-i-īn* chunīn *sukhan* bar zabān na rāndam. Or, īn chunīn *sukhan* az dahan-i-man (bar) nayāmad. (berūn.) Or, man īn chunīn kalām gāhe takallum na kardam.

## V.

**VAIN**—He exerts himself in vain.—*o be fā,ida* *koshish* mī-kunad. Or, *o ranj-i-behūda* mī-barad wa sa'ī,e be *fā,ida* mī-kunad.

**VALUE**—I value his friendship greatly.—man *kadar-i-dostīyash* *bisiyār* mī-dānam. Or, man *ulfat-i-o-rā* 'azīz dāram. Or, *muwaddat-i-o-rā* sarmāya,e *zindagūnī* mī-shumāram.

**VALUE**—What is the value of these precious pearls?—*kīmat-i-(durrahā,e yatīm)* *chīst?* (*marwārīdhā,e shāhwār.*)

**VALUABLE**—These things are valuable.—īn *chīzhā* *bisiyār* (*ṣamīm*) and. (*girāmī*; *girān-māya*; *kīmatī.*)

**VANITY**—He is full of vanity.—*o pur az ghurūr* ast. Or, *o dar-sar* *bisiyār* *khayāl-i-(khud faroshī)* dārad. (*khud-bīnī*; *khud-parastī*; *khud-pasandī*; *takabbur-i-'ujub*; *kībīr*; *istighnā,ī*; *za'm*; *zu'm.*)

**VARIOUS**—There are various opinions about it.—*dar bāb-i-īn amr* (*rā,ehā,e mukhtalif*) and. (*ikhhtilāf-i-aksām*; *maṣlahathā,e mutafarrik.*)

**VARNISHED**—This chair has not been varnished.—*bar īn kursī* lak malīda na shuda ast.

**VENTURED**—Confiding in his luck, he ventured all his property on this risk.—*bar naṣīb-i-khud* 'ītimād karda hama māl-i-khud-rā dar makām-i-khatra (afgand). (*andākht.*)

**VERILY**—Verily I cannot believe you.—*fi-l-wāqī'* bar shumā 'ītimād na mī-tawānam kard.

**VEXATION**—I meet with nothing but vexation in this business.—*dar īn amr* ba juz az taṣdī' hech chīz (*hāṣil*)-i-man na mī-āyad. (*gīr*; *ba dast* ba *hāṣil*; *ba ḥuṣūl.*)

**VICE**—They make no distinction between vice and virtue.—*(mā bain-i-khub wa faẓl fark) na mī-kunand. (kubh az husn tafrik; darmiyan-i-shan'at wa khubi tafawat; imtiyaz-i-badi wa neko, i.) Or, mā bain-i-'aib wa hunar) tamiz na dārand. (kabūhat wa husnat; sharr wa khair; ma'siyat wa 'iffat; khubāsāt wa 'ismat.)*

**VIGILANT**—We should be vigilant in avoiding evil.—*bāyad ki mā dar ihtirāz kardan az badī (bedār) bāshem. (muntabih; koshyār; āgāh; mustaikiz.)*

**VINDICATE**—He cannot vindicate his conduct.—*dar bāb-i-raftār-i-khud hech 'uzr na mī-tawānad āward. Or, ānchi ki dar raftār ast az ān bā 'uzr khud-rā khalāṣ na mī-tawānad kard.*

**VIOLATE**—I must not violate the orders of the government.—*bāyad ki man (nā-farmānī, e) hukm-i-daulat na kunam. ('adul-; 'adm-i-iṭ'at; nā-farmā bardārī.) Or, bāyad ki man az farmān-i-riyāsāt (mukhālifāt) na kunam. (sarkashī; gardan-kashī; ta'aruz; i'rāz; ta'arruz.)*

**VIOLENT**—His temper is very violent.—*o mizāj-i-(khashm-nāk) dārad. (ghazūb; ghazab-nāk; arghand; arghada.) Or, o (ātash)-mizāj ast. (tund; tez; sakht.)*

**VIRTUOUS**—Let us always maintain virtuous conduct.—*bihtar ast ki mā (raftār-i-nek madām ikhtiṣār bi-namāyem). (ba khaṣālāt-i-'afīf dā'im-i-l-aukāṭ 'adat bi-gīrem.)*

**VISIT**—I am going to visit him.—*man (barā, e) mulākāt-i-o mī-ravam. (ba sharaf-i-.)*

**VOICE**—She has a fine voice.—*āwāz-i-ān sāhibā (khūsh) ast. (tibat-āmez; narm o ḥazīn; ṭaiyibu-l-adā; ṭaiyib-lahjat.) Or, ān zan zabān-i-shirīn dārad.*

**VOLUMES**—Is the book in one or two volumes?—*in kitāb yak jild dārad yā do?*

**VOYAGE**—He is now on a voyage to Bushīr.—*o ilhāl ba bushīr az (rāh-i-tarī) mī-ravad. (tarīk-i-baḥr.)*



## W.

WAFER—Please give me a wafer.—*'ināyat farmūda ba man (kulāje) bi-dihed. (chīze az barā,e chaspānīdan.)*

WAGES—What wages do you receive?—*shumā chand ('ujrat) mī-yābed? (mazdūrī; muzd; ṭalab; daily yaumiya; rozīna; rozāna; monthly mushāharat; māhi-yāna.)*

WAIT—Tell him to wait in this room.—*ba o bi-goyed ki dar īn kamra (muntazir bāshed). (intizār bi-kuned; chande tawakkuf bi-kuned; andake bi-māned; mutawakkif bāshed.)*

WAITING—I have been waiting for you two hours.—*tā ba dū sā'at (intizār-i-shumā kashīda am). (barā,e shumā muntazir būda am; do chashm ba rāh-i-shumā dāshta am; chashm-i-khud-rā nargiswār ba shāh-rāh-i-shumā nigrān dāshta am; barā,e shumā mutawakkif būda am; ba jihat-i-shumā tawakkuf karda am.)*

WAKE—You must endeavour to wake early.—*shumā-rā 'alā-ṣ-ṣabāḥ az bistar bar khāstan bāyad.*

WALK—Do you mean to walk or ride?—*shumā pā piyāda rāh raftan mī-khwāhed yā (sawār)? (ba sawārī.)*

WALL—The garden wall has fallen.—*dīwār-i-bāgh (uftāda) ast. (manhadim shuda; inhidām yāfta; az pū dar āmada.)*

WANDERED—I have wandered in all directions over the country.—*ba hama ṭaraf-i-mulk (saīr karda am). (siyāḥat or tafarruj karda am; gashta am; gardīda am.)*  
Or, *man jawānib-i-dīyār ba kadam paimūda am.*

WANT—I want much to see him.—*man o-rā dīdan bisiyār mī-khwāham.*

WAREHOUSE—This is his warehouse.—*īn (khāna,e ajnās)-i-o ast. (asbāb-khāna; ambār-khāna; karbaj.)*

WARPED—This table is warped.—*īn mez (kaṣ) shuda ast (khamīda; mu'awwij; kozh; munḥanī.)*

WARRANTED—The horse is warranted without blemish.—*(wa'da karda) shuda ast ki īn asp 'aibe na dārad. (dāda; ikrār karda; zamānat-i-īn ma'nī girifta.)*

WASTE—Why do you waste your paper?—*chirā kāghaz-i khud-rā (tazyī) mī-kuned?* (*zā, n̄; kharāb; makh-rūb.*)

WATCH—I watch an opportunity of going there.—*man ba jihat-i raftan-i ān jā (marūka'e mī-binam).* (*kabū mī-jūyam; muntazir-i fursat mī-bāsham; mutarassid-i waqt-i shā, ista mī-bāsham.*)

WATCH—Your watch goes remarkably well.—*sā'at-i shumū ba tarāh-i khūb mī-ravad.*

WAX—These candles are of wax.—*in sham'hā az mom sākhta shuda ast.*

WEAR—I wear a suit of clean clothes every day.—*har roz daste jāma'e šāf (mī-posham).* (*dar bar mī-kunam.*)

WEAVES—He weaves the kind of cloth we wear.—*kisme pārchā ki mā mī-poshem ān shakhš mī-būfad.*

WEEK—He will return in a week.—*dar 'arsa, e yak hafta (murāja'at) khwāhad kard.* (*mī'āwadat; 'ūdat.*)

WEEPS—He weeps because of the death of his son.—*ba sabab-i rihlat-i pisar-ash (mī-nālad).* (*nāla o āh or girīya o zārī or shor o fighān or ashkbārī mī-kunad.*)

WEIGHED—Has this sugar been weighed?—*in shakar (sanjīda) shuda ast.* (*wazn or tartīl karda.*)

WEIGHT—What is the weight of this stone?—*in sang chi (wazn) dārad?* (*sangīnī; sanj; bār; šaklat.*)

WELCOME—You are welcome.—*shumū (khūsh) āmada ed!* (*ba-khair.*) Or, *marhabā!* Or, *marhabān o sahtan!*

WELL—Tell them to dig a well here.—*badeshān bi-goyed ki dar in jā chāke bi-kanand.*

WELL—I understand well what you say.—*ānchi ki shumū mī-goyed (dar fahm-i man khūb mī-āyad).* (*man ba khūbī mī-fahmam.*)

WET—This paper is very wet.—*in kāghaz bisiyār (nam) ast.* (*tar; namgīn; marfūb; nam-nāk.*)

WHISPERED—I whispered that to him.—*man ān sukhan dār gosh-ash (āhista) guftam.* (*ba āhistagī; ba khaftiya; ba nihustagī.*)

WHISTLING—I heard somebody whistling.—*shakhsh-e-rā shunīdam ki (safīr mī-zanad).* (*safār mī-kunad.*)

WHOLE—You are welcome to the whole.—*agar khwāhish-i-shumā bāshad hama bi-gīred.*

WIDER—I want some cloth wider than this.—*man kādre pārchā az īn 'arīztar mī-khwāham.*

WINDOW—The bird flew out at the window.—*paranda az darīchā (parwāz kard). (parwāz kunān raft; parīd.)*

WINTER—I like the winter season.—*marū (mausim-i-sarmā) pasand mī-āyad. (shitū; zamistān.)*

WISDOM—She possesses much wisdom.—*ān zan ('aḳl)-i-kāmil dārad. (firāsāt; fiṭrat; dirāyat; kiyāsāt.)*

WISE—They only are wise who fear God.—*maḥẓ ān kasān ('aḳlmand) mī-bāshand ki tars-i-khudā dārand. ('aḳil; dānā; zū-l-'aḳūl; ṣāḥib-i-idrāk; muḥakḳak.)*

WISH—What is your wish?—*khwāhish-i-shumā chīst?*

WISH—They wish to remain here.—*eshān (mī-khwāhand) ki dar īn jā bi-mānand. (tamannā or ārzū or irāda or shauḳ dārand.)*

WITNESSES.—Has he any witnesses?—*o (gawāhe) dārad? (shāhide.)*

WORLD—This world was created by the power of God.—*ba kudrat-i-ilāhī īn dunyā (ba wujūd āmad). (paidā or āfrīda shud.)*

WONDER—Nobody can evince wonder at this.—*hech kas dar īn ('ajab) na mī-tawānad kard. (shigift; ta'ajjub.)*

WORKS—She works to support herself and family.—*ān zan ba jihat-i-parwarish-i-khud-ash wa atfāl-i-khud miḥnat mī-kunad.*

WORSHIP—We worship one God only.—*mā (parastish)-i-khudā, e wāhid mī-kunem. ('ibādat; t̤ā'at; bandagī; namāz.) Or, mā mu'takif-i-tauḥīd mī-bāshem.*

WORTHY—I am not worthy of so much kindness.—*man lā, ik-i-īn kādar-i-mihrbānī nīstam.*

WOUND—Deadly venom was extracted from the wound.—*az zaḳhm (zahr-i-ḳūtil) bar āwarda shud. (samm-i-halḥal; masāmm-i-halāhal.)*

WOUNDED—Some of our sepoys were wounded.—*ba'ze az lashkiri-yān-i-mā (majrūḥ gashtand). (-rū jarrāḥat rusīd.)*

WRECKED—That ship was wrecked.—*ān jahāz (tabāh) shud.*  
(*talh̄rīb; inhidām; zer-i-āb faro zada; shikasta; ghark;*  
*ghar̄ik; mustaghrik.*)

WRITE—Let me see if I can write as well as you.—*bi-*  
*bīnam ki man ba miṣal-i-shumā khūsh khatt nawishtan*  
*mī-tawānam yā na.*

WRONG—You have bought the wrong kind of seed.—*shumā*  
*bazr āz kism-i-dīgar kharīda ed.*

## Y.

YARD—This stick is a yard long.—*īn chūb yak gaz darāz*  
*ast.*

YEARS—He is ten years old.—*o ba 'umr dah sāla mī-*  
*bāshad.* Or, *'umr-ash dah sāl ast.* Or, *o dah sāl 'umr*  
*dārad.*

YELLOW—That appears yellow.—*ān zard (ma'lūm mī-*  
*shavad).* (*mī-namāyad.*)

YESTERDAY—Yesterday it rained much.—*dī roz bārān ba*  
*(shiddat) bārid.* (*īfrūt.*)

YOUNG—She is quite young.—*ān zan (nau-jawān) ast.*  
*(barnā.)* Or, *mewa,e 'unfawān-i-shabāb-ash nau rasīda*  
*ast.*

YOUTH—In the season of youth.—*dar (aiyām)-i-jawūnī.*  
*('ahd; daur; mausim-i-bahār; zamān.)*

## Z.

ZEAL—He showed great zeal.—*o (sar-garmī),e firāwān*  
*zāhir kard.* (*ghabt; ghabṭa; ghairat; 'asabiyat;*  
*hamīyat.*)

ZEALOUS—They are very zealous.—*eshān bisiyār (sar-garm)*  
*and.* (*ghā,ir; ghayūr; shā,ih; mudāwīn; mudmīn;*  
*mutahawwīr.*)

ZEPHYR—The breath of the zephyr feels pleasant to us.—  
*bād-i-ṣabā ba mā khūsh mī-āyad. Or, rīḥ-i-ḡanūbī ba mā*  
*khūsh maḥsūs mī-shavad.*

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The book is finished, by the aid of the Merciful King, in  
 the year 1877.  
*tammatu-l-kitāb ba 'awnu-l-maliku-l-waḥḥāb fī sannat*  
 1299.



# EXAMINATIONS.

IN INDIA there are the following examinations in Persian and Arabic, at which persons other than members of the Indian Civil Service (*see* note, page 160) may present themselves:—

## 1.—*The Second or Higher Standard\* in Persian, or Arabic.*

(a) The books which have to be read are—

PERSIAN.	ARABIC.
' <i>Ikd-i-gul.</i> (Selection of the Gulistan.)	' <i>Ajabu-l-'ajā,ib.</i> <i>Nafhatu-l-yaman</i> (1st part).
' <i>Ikd-i-manzūm.</i> (Selection of the Bostan.)	

(b) Half of an ordinary octavo page of plain English has to be rendered into:—

Persian or Arabic.

(c) Manuscripts in Persian or Arabic have to be read fairly and translated readily.

The reward for passing is, in

PERSIAN.	ARABIC.
Rs. 500	Rs. 800

(d) Conversation with fluency, and with such correctness of pronunciation, grammar and idiom as to be at once intelligible, has to be carried on with a native.†

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\* So called because it corresponds with the examination styled the Second, or Higher, Standard in Hindustani; there is no examination in Persian or Arabic by the First or Lower Standard.

† Except in Bombay, this portion of the test is, in Arabic, omitted.



2.—*Standard of High Proficiency.*

- (a) The books which have to be read are:—

PERSIAN.	ARABIC.
<i>Gulistān.</i>	<i>Ikhwānu-ṣ-ṣafa.</i>
<i>Bostān.</i>	<i>Nafḥatu-l-yaman.</i>
<i>Anwār-i-Suhaili.</i>	

- (b) A passage of moderate difficulty, half of an octavo page in length, not taken from a text-book, has to be rendered into English.
- (c) An English paper of moderate difficulty has to be translated accurately and idiomatically.
- (d) Similarly, a paper of English sentences has to be rendered.

Reward for passing in

PERSIAN.	ARABIC.
Rs. 1500	Rs. 2000

3.—*Examination for a Degree of Honour.*

- (a) The books which have to be read are:—

PERSIAN.	ARABIC.
<i>Akhlāk-i-jalālī.</i>	<i>Ḥammāsah.</i>
<i>Inshāʿe Abū-l-faẓl.</i>	<i>Jaimur-nāmāh.</i>
<i>Sikandar nāmāh.</i>	<i>Maḳāmāt-i-Ḥarīrī.</i>
<i>Divān-i-Ḥāfiẓ.</i>	

- (b) Two octavo pages, one in prose, the other in verse, selected from some difficult work, not a text-book,—have to be translated with accuracy into English.
- (c) A difficult passage from English has to be rendered with accuracy, elegance and neatness of expression, and with perfect correctness of spelling and grammar.
- (d) Conversation has to be carried on with idiomatic accuracy and fluency.\*

Reward for passing in

PERSIAN.	ARABIC.
Rs. (4000)	Rs. (5000)

\* Except in Bombay, this portion of the test is, in Arabic, omitted.

4.—*In the Province of Sind, there is a Special Examination in Persian.*

The books which have to be read are:—

(a) Gulistān.

First Four Chapters of the Anwār-i-Suhailī.

(b) A passage, in an easy narrative style, not taken from the text-books has to be translated into English.

(c) An English paper of easy narrative style has to be rendered, intelligibly and with accuracy of grammar, into Persian.

(d) A paper of English sentences has, similarly, to be rendered.

(e) Conversation, with accuracy and fluency, has to be carried on with a native of Persia.

Reward for passing —(1000) Rs.

*Remarks.*

Examinations 1, 2 and 3, are regulated by G. G. O. Military Department, No. 734 of 9th September, 1864; and No. 294 of 24th March, 1866. These orders of Government relate to the following languages:—

Hindustani, Sanskrit, Bengālī, Burmese, Assamese, Panjābī, Pushtū, Uriyā, Guzerāthī, Mahrathī, Canarese, Tamil, Telugū, Malayālam, Sindī.

As well as to Persian and Arabic.

In respect to Pushtū the following Government order specially applies:—

G. G. O. Military Department, No. 733 of 15th July, 1873.

*The Special Examination (4) in Persian for the Province of Sind is based on:—*

General Department, Bombay Castle, No. 2741 of 22nd September, 1874; and No. 1122 of 14th April, 1875.

A person, who intends to serve in India, would do well to apply to an Indian Agent, in London, for copies of these orders.

The Government of India and the Governments of Madras and Bombay may, in addition to the pecuniary rewards already noted, award a gold medal to any officer, who is reported to have passed an examination, in any language, with extraordinary merit.

No officer will obtain rewards for passing the tests of the Second Standard, or High Proficiency, whose period of actual residence in India, exceeds 10 years; nor will any officer receive any reward for passing the test for the Degree of Honour, whose period of actual residence in India exceeds 15 years.

Examinations for Degrees of Honour, Certificates of High Proficiency and for the Second or Higher Standard, will take place at Presidency Towns.

The special examination in Persian for the Province of Sind, will take place at Bombay; travelling allowance for the journey from Sind to Bombay and return will be given. Length of service is no bar to any one's appearing.

Rules for the examination, at Fort William, of Candidates other than Her Majesty's Indian Civil Servants.

1.—A general examination is held by the Board of Examiners monthly, usually the 1st Monday (not being the 1st or 2nd) of the month, to which military officers and all gentlemen,\* authorized by Government to be examined by the Board, are admitted.

2.—Applications for examination from Military Officers are to be made to the Adjutant-General of the Army, or the officer in charge of his office at the Presidency; and, from all other gentlemen in the public service to the Head of the Department, in which they may be serving at the Presidency.

Candidates, in their applications, are invariably to state their addresses.

\* Officers in the Public Works and Education Departments and officers of the Bengal Police Battalions. Other gentlemen by order of the Government of India, in the Home Department.

3.—All applications are to be forwarded, in sufficient time to reach the Secretary to the Board, on or before the 25th, or [if for the High Proficiency Examination, or for a Degree of Honour] on, or before the 20th of the month preceding that in which the examination is held.

4.—Examinations commence at 11 a.m.; and all papers are to be delivered to the Secretary by 4.0 p.m. Candidates arriving after 11.15 a.m. are excluded from the examination.

5.—Candidates are to sign their names legibly on each of their exercises.

6.—No Candidate can present himself for examination by the same standard at two consecutive monthly examinations; or, by the High Proficiency test, or for a Degree of Honour, until three monthly examinations, or four months, have intervened from the date of the examination at which such Candidates may have been examined and failed to pass.

7.—Special examinations are not granted except by the order of Government.

8.—Candidates are not to call on the Secretary to the Board, or any of the Examiners, for the purpose of ascertaining the result of their examinations.

A copy of the Board's report, embodying the remarks of the Examiners on his oral and written exercises is sent to each Candidate as soon after the examination as is practicable.

*Extract from the Proceedings of the Government of India in the Foreign Department.*

No. 1470 P, dated Fort William, 13th August, 1874.

*Observations.*—In the dispatch above quoted, Her Majesty's Secretary of State dwelt on the necessity for encouraging officers employed in the Political Department to study Persian and Arabic languages.

Probably such encouragement could most effectually be afforded by holding out some reasonable prospect of employment to officers

who devote themselves to the study of these languages. In the opinion of the Honourable the President in Council, however, it is impossible to give any definite promise of employment in the Political Department as a reward to officers who pass examinations or even high examinations in Arabic and Persian.

Other qualifications must necessarily be regarded as of even greater importance than linguistic attainments. At the same time a thorough knowledge of these languages should be allowed much weight in the selection of Candidates Civil or Military for employment in the Political Department.

2. The President in Council deems it necessary that officers who are hereafter appointed to the Political Service without having passed the High Proficiency or Honour tests in Persian or Arabic should, after their appointment pass a linguistic test of a higher standard than that now demanded.

Under Foreign Department Resolution No. 541 P, dated 17th March, 1871, officers in the Political Department are at present required to translate a passage of Persian into English and a passage of English into Persian. They are also required to hold with moderate fluency a conversation in Persian, and to read with fair facility a Persian manuscript.

In order both to raise the present standard of qualification and to bring it into accordance with the standards recognised under the Civil and Military Examination Rules, the President in Council considers it necessary to prescribe that in future officers appointed to the Political Department in and below the grade of 1st Class Political Assistant shall be required to pass either in Arabic, or in Persian, by the High Proficiency test; further that such officers if employed in Turkish Arabia, the Persian Gulf and Muscat shall be required to pass a colloquial examination in Arabic; and if employed at Zanzibar, a colloquial examination in Arabic or Swaheli, even though they may have already passed in Persian; and if employed in the Continent of India, a colloquial examination either in Hindi, or the local vernacular of the place where they are serving. If such officers be appointed to Burma, they will be required to pass the High Proficiency test in Burmese, but will not be required to pass in Arabic or Persian.

3. When the exigencies of the public service require the employ-

ment of an officer in any of the higher posts of the Political Department, Government reserves to itself the right of appointing any officer whom it considers to possess the best general qualifications even though he may not have passed in these languages.

But for the retention of appointments in and below the grade of 1st Class Political Assistant, it will be essential that officers hereafter appointed shall have passed or shall within three years from date of appointment pass the tests above prescribed, besides qualifying in the other subjects laid down for examination in the Political Department.

To officers above the grade of 1st Class Political Assistant neither these rules, nor the rules contained in the Resolution No. 541 P, dated 17th March, 1871, are applicable.

In August, 1874, the number of officers belonging to the Indian Service who had passed the tests for the Degree of Honour and High Proficiency was as set forth in the following Table:—

High Proficiency was as set forth in the					
Designation of Officer.	Nature of Examination.				REMARKS.
	Degree of Honor.		High Proficiency.		
	Persian	Arabic	Persian	Arabic	
Indian Civil Service Men	nil	nil	14	2*	*These two officers also passed the test for High Proficiency in Persian.
Military Officer	6	nil	19	3†	†Two of these officers passed the test for High Proficiency in Persian.
Total in India.	6	nil	33	5	

Under Notification of the 24th March, 1870, by the Government of India, the rules for the examination of *members of the Civil Service of India* are as follows:—

A Civil Servant, attached to the Upper Provinces, may present himself for the High Proficiency Examination in Persian or Hindūstānī: if attached to the Lower Provinces, he must pass in Bangālī or Uryah before he can compete in Persian or Arabic.

Until he shall have obtained the certificate for High Proficiency in Persian or Hindūstānī (or Bangālī or Uryah, as the case may be) he is not permitted to present himself for distinction in other languages. He may compete for a Degree of Honour without obtaining a certificate of High Proficiency.

He is not allowed to present himself more than twice at any examination; but, if specially recommended by the Examiners, he may appear a third time.

He is not allowed to present himself for the High Proficiency Examination after the lapse of 7 years, nor for the Degree of Honour Examination after 10 years, from the date of his first arrival in India.

No exception will be made on account of leave of absence, &c.

Examinations will be held on the first Monday in

January

April

July

October

of each year, at the Presidency towns.

Application to be examined must be made 3 months before the date of the examination.

A Civil Servant desirous of attending examinations for prizes for the study of the Oriental languages, is allowed leave of absence on full pay for one month before the examination; if he passes the examination, he is allowed another month. This leave of 2 months counts as service and residence. The amount of leave is not to exceed 2 months at one time, nor 12 months in the aggregate.

The tests for High Proficiency and the Degree of Honour examinations are the same as those for Military Officers, or persons not belonging to the Indian Civil Service, but the rewards are different.



The reward for passing—

	PERSIAN.	ARABIC.
(a) The High Proficiency Examination is	Rs. 2,000	— 2,000
(b) The Degree of Honour ... ..	4,000	— 4,000

There is no examination by the Second or Higher Standard for a member of the Indian Civil Service.

These rules affect particularly the members of the Civil Service of Bengal; in the Presidencies of Madras and Bombay they are modified by local regulations.

A member of the Indian Civil Service should obtain :—

Resolution, Financial Department, No. 2,749 of 24th September, 1864, by the Government of India; Letter, Home Department, No. 4,127, of 10th September, 1870, from the Government of India; Notification of 24th March, 1870, by the Government of India; Notification No. 49, of 4th September, 1874, by the Government of India.

# TABLES OF PERSIAN MONEY, MEASURES, AND WEIGHTS.

(The English Equivalents for the French Measures are taken from Professor Rankine's Useful Rules and Tables, page 110.)

## TABLE I.

PERSIAN MONEY.		French Equivalent.	English Equivalent.	
		Francs.	Pence.	Shillings.
1 Dīnār . . . . .	1 ghās +	0·001	0·009516	
10 dīnār + . . . . .	1 pūl +	0·01	0·095162	
2½ ghās . . . . .	1 shālī +	0·025	0·237906	
2 pūl . . . . .	1 'abāsī +	0·05	0·475812	
4 shālī . . . . .	1 panā bād §	0·2	1·90324	0·158604
2½ 'abāsī . . . . .	1 karān	0·5	4·75812	0·39651
2 panā-bād . . . . .	1 riyāl +	1·0	9·51624	0·79302
1½ karān . . . . .	1 tūmān *	1·25	11·8953	0·991275
10 karān . . . . .		10·00	95·1624	7·9302

+ Not coined.

† Often called *pūl-i-siyāh*.

§ *nīm karān* or *dah-shālī*.

|| *yak hazār dīnār*.

\* *ashrafī*; it is not often met

with in the bāzārs.

Only five coins are in circulation :

COPPER—*nīm-pūl* and *pūl*.

SILVER—*nīm karān* and *karān*.

GOLD—*Tūmān*.

In accounts, the following coins are used :—

By Persians, *dīnār*, *karān* and *tūmān*.

By Arabs, *ghīz*, *karān* and *tūmān*.

TABLE II.

PERSIAN MEASURES.—Distance.		French Equivalents.		English Equivalents.	
		Metres.		Feet.	
1 <i>bahr</i>	=	0.0325		0.106628	
2 <i>bahr</i>	=	0.065		0.213256	
4 <i>gira</i>	=	0.26		0.853026	
4 <i>charak</i>	=	1.04		3.412104	
6000 <i>zar'</i>	=	6240.0		20472.624432	

These measures are general throughout the country of Persia; but the values differ according to locality. Thus at Yazd and Kirman, the *zar'* is one *gira* less than that given in the table.

The Persians have no square measure.



TABLE IV.

TABLE OF GOLDSMITHS' & JEWELLERS' WEIGHTS current in Shiraz, Persia.		French Equivalent.	English Equivalent.	
		Grammes.	Grains.	Pounds Avoirdupois
1 <i>ânâ</i>		0.013090909	0.20202349	
16 <i>ânâ</i>		0.209454545	3.2323758	
22 <i>kirât</i>	1 <i>kirât</i>	4.608	71.1122688	
720 <i>mişkâl</i>	1 <i>mişkâl</i>	3317.76	51200.833536	7.314404791
	1 <i>man-i-shirâz</i>		=	
			=	
			=	
			=	

TABLE V.

TABLE OF PIECE-GOODS' WEIGHTS current in Shiraz, Persia.		French Equivalent.	English Equivalent.	
		Grammes.	Grains.	Pounds Avoirdupois
44 <i>darîang</i>	1 <i>mişkâl</i>	4.608	71.1122688	0.1828601197
18 <i>mişkâl</i>	1 <i>sir</i>	82.944	1280.0208384	7.314404791
40 <i>sir</i>	1 <i>man-i-shirâz</i>	3317.76	51200.833536	
			=	
			=	
			=	

TABLE VI.

TABLE OF PERSIAN WEIGHTS current in Bûshahr and the surrounding country.		French Equivalent.		English Equivalent.	
		Grammes.		Grains.	Pounds Avordupois.
1 <i>gandum</i>	=	0.048		0.7407528	
4 <i>gandum</i>	= 1 <i>nakhūd</i>	0.192		2.9630112	
24 <i>nakhūd</i>	= 1 <i>mişkāl</i>	4.608		71.1122688	
48 <i>mişkāl</i>	= 1 <i>giyā</i>	221.184		3413.3889024	
4 <i>giyā</i>	= 1 <i>chārāk</i>	884.736		13653.5556096	1.9505079442
4 <i>chārāk</i>	= 1 <i>man-i-bûshahr</i> 768 <i>mişkāl</i>	3538.944		54614.2224384	7.8020317769
16 <i>man-i-bûshahr</i>	= 1 <i>man-i-ḥasham</i>	56623.104		873827.5590144	124.8325084306
100 <i>man-i-ḥasham</i>	= 1 <i>ḡara</i>	5662310.4		87382755.90144	12483.25084306





TABLE VIII.

TABLE OF PERSIAN WEIGHTS current in Tabran and the surrounding country.		French Equivalent.		English Equivalent.	
		Grammes.		Grains.	Pounds Avoirdupois.
1 <i>gandum</i>	=	0.048 =		0.7407528	
4 <i>gandum</i>	=	0.192 =		2.9630112	
24 <i>nakhūd</i>	=	4.608 =		71.1122688	
16 <i>miškāl</i>	=	73.728 =		1137.7963008	0.1625423286
40 <i>sir</i>	=	2949.12 =		45511.852032	6.5016931474
100 <i>man-i-tabriz</i> =	1 <i>man-i-tabriz</i> = 640 <i>miškāl</i> =	294912.0 =		4551185.2032	650.16931474
	1 <i>kharwār</i>	=			



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